The
Missionary Intelligencer.

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SAFE WINDS SPEED THEM!

THE Commission of the Foreign Society to the Far East sailed from Vancouver on the "Empress of Japan" July 23d. May safe winds speed them! May the God of the oceans be over and about them every moment!

The company consists of Secretary Stephen J. Corey, Prof. W. C. Bower, and R. A. Doan and wife and son.

The missionaries and the native brethren in the Philippine Islands, China, and Japan are looking forward to their arrival with the highest expectancy.

This visit is sure to prove memorable. It is a significant event in our missionary history. The report upon their return is sure to be a most valuable document.

Let the friends all be much in prayer that the journey may be safe and most profitable.

Financial Exhibit.

The following is the financial exhibit of the Foreign Society for the first nine months of the current missionary year:

	1913.	1914.	GAIN.
Contributions from Churches.....	3,122	3,142	20
Contributions from Sunday-schools..	2,813	2,572	241*
Contributions from C. E. Societies..	679	448	231*
Contributions from Individuals.....	919	1,033	114
Amounts	$225,546.15	$228,190.76	$2,644.61

Comparing the receipts from different sources shows the following:

	1913.	1914.	GAIN.
Churches	$81,293.29	$87,058.50	$5,765.21
Sunday-schools	56,754.53	47,983.30	8,771.23*
Christian Endeavor Societies.....	5,888.81	4,206.00	1,682.81*
Individuals and Million-Dollar Campaign	48,983.48	46,839.91	2,143.57*
Miscellaneous	1,128.53	8,882.53	7,754.00
Annuities	24,586.75	27,986.38	3,399.63
Bequests	6,910.76	5,234.14	1,676.62*

Gain in *regular receipts,* $921.60; gain in annuities, $3,399.63; loss in bequests, $1,676.62.

* Loss.

It is now only two months to September 30th, when the books close for the current missionary year. Let all the friends bear this in mind. There should be activity in the churches and Sunday-schools during these months gathering the gifts of the people for the evangelization of the world. Let us make August and September really great months. Send to

F. M. RAINS, *Secretary,* Box 884, Cincinnati, Ohio.

"How be it ye did well that ye had fellowship with my affliction, and ye yourselves also know, ye Philippians, that in the beginning of the gospel when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only, for even in Thessalonica ye sent once and again unto my need. Not that I seek for the gift; but I seek for the fruit that increaseth to your account, but I have all things and abound; I am filled, having received from Epaphroditus the things that came from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God." Philippians 4: 14-18.

The churches did nobly in June.

Let us move forward in August!

The gains in the receipts from the churches are not large, but encouraging.

We must strike hard for August and September. Remember that $500,000!

The Children's Day offering at Park Avenue, East Orange, N. J., amounted to $200.

The church that is not a missionary church is not one after the New Testament order.

A friend sends a direct gift of $4,100. We are hoping others will find it in their hearts to follow this worthy example.

A department of missionary training in the University of Nankin, Nankin,

China, has been opened. Fifteen students enrolled in the first class. The second class had thirty-six.

We hope all the Living-link churches will be diligent to get the salaries of their missionaries in the Treasury of the Foreign Society before September 30th.

See that your preacher goes to the National Convention, October 7th to 14th. It will be well if you send a large delegation. It is certain to be a very important meeting of our people.

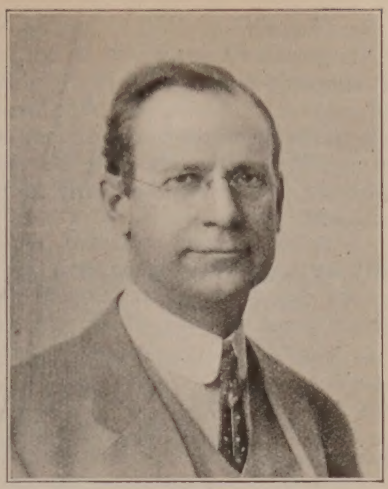
The church at Uhrichsville, Ohio, J. A. Canby, minister, conducted the Every-Member Canvass and made an increase of 400 per cent in their missionary pledges. Good showing. Other churches report similar results.

The hearts of the missionaries are saddened these days because of the wonderful opportunities open in China, of which they are unable to take advantage. When will we rise to the importance of the pressing emergency in that great land?

The effective preaching of the gospel in Japan depends much upon the friendly relations between our Government and the Government of the Mikado's empire, of course. Any hasty or unwise step in this country will be reflected in the missionary work in that country.

"There is nothing in all antiquity to compare with the record of Paul's travels and triumphs. Wherever he went he left in his track, from Damascus to Rome, a succession of young and expanding churches, the radiant centers of new life, the fruitful germs of modern society forming already in the midst of the old world."—Auguste Sabatier.

"It will soon be time for the Commission to leave. God's blessing upon them! It seems that we are coming ever into a larger need of intelligent, aggressive work for the Master. We shall all look eagerly for the report of this Commission."—F. G. Richard, Nickerson, Kan.



HERMAN F. BRANDSTETTER,
Superintendent Independence Boulevard Sunday-school, Kansas City, Mo.

This Sunday-school becomes a Living-link in the Foreign Society. Children's Day resulted in over $2,000, the largest amount in the history of the school. We have a number of schools that can take this step of becoming a Living-link in the Foreign Society. We hope they will do so. It is time to begin now for Children's Day, 1915.

Eight hundred young men from the colleges of the Central West gathered at Lake Geneva the last of June for the annual college Y. M. C. A. Conference. Thirty of these were Disciples. These summer meetings are very significant, as in them a large number of students volunteer for the foreign field. A. McLean, President of the Foreign Society, represented our people at the Conference.

God's work goes on when we least suspect;
In the roaring loom, in the spindle's crash;
The work of the Master is being done
While nations tremble and systems smash.
In the little crusades, the large designs,
The great adventures that upward rise,
And some heart somewhere around the world
It lifted up to the joyful skies.

The Commission of the Foreign Society to the Far East, which sailed July 23d, expects to bring back in December next some fine moving-picture films of the work in the Philippines, China, and Japan. These pictures will be most helpful in presenting the work to the churches.

We are proud of the Sunday-schools in their Children's Day response. The missionary spirit is gaining in its hold on the boys and girls of this generation. Never before have we received so many letters breathing forth real joy because of successful Children's Day celebrations and fine offerings.

William John Minges sends $50 per month right along for the support of his own missionary on the foreign field. He is doing a great work rallying men to Jesus Christ in the home churches. At the same time he has our Lord's vision for a lost world. God is richly blessing him in all his ministrations.

We are in receipt of a copy of the new Congo Christian Hymnal, entitled, *"Nsao Ya Nzakomba"*—Songs of God. The book was printed on the little press costing $250, given by the church at Mexico, Mo. It is surprising to note the good workmanship on the book, considering the handicaps to printing and binding at Bolenge. The native Christians will be very proud of this song-book. They dearly love to sing, and books are very few with them. The songs are translations from the old familiar gospel-hymns which we use at home.

H. C. Bell, a Transylvania student, has been spending a week for the Society recently, visiting small churches in the mountains of Eastern Kentucky. He has been using a stereopticon and has brought to a group of isolated churches their first story of the Foreign Missionary work. On this trip he sold more than $20 worth of missionary books. This but emphasizes the possibilities of missionary books as an educational factor in the work.

E. H. Wray,

Pastor Steubenville Church, Ohio. This church has entered the Living-link rank and has already contributed $525, and will soon pay $75 additional.

From 1881 to 1910 the American Board (Congregationalists) received more than $100,000 each year from bequests for Foreign Missions. Some years about one-half of their receipts came from legacies. This fact points a lesson for others. The Northern Presbyterians and the Congregationalists enjoy a large income from bequests. The Baptists and Methodists and our people receive a comparatively small amount from this source. Why is this? There must be some difference in the interest taken.

The Christian Sahayak, published at Jubbulpore, India, by our brethren, is a Christian newspaper, published both in Hindi and English. This paper announces that the cholera in the city of Damoh has reached the stage of epidemic. It had continued a month, and there was no sign of abating. Indeed, ten to fifteen deaths every day are reported. There have been one or two deaths among our Indian Christians. This epidemic has been aggravated, if not caused, by the shortage of water resulting from last year's failure of the rains.

Last year the Living-link churches gave to the work, through the Foreign Society, $60,702. This was almost half of the entire amount received from the churches as such. Thus 150 churches gave almost as much as the remaining 3,000 contributing congregations. One of the greatest problems of our work is to enlist these 3,000 congregations in more generous support of the work. Their average gifts are now about $20 a church. This should be raised to at least $50 a church in a brief time.

Some church officers have no proper view of the sacredness of missionary funds. They are willing to take money given for the salaries of missionaries and use it to pay the current expenses of the local church. This looks appalling. It is passing strange. One of our faithful pastors, after working hard for an offering for Missions, gives his experience with the church officers as follows: "At a meeting of our Board an effort was made to use the missionary money for local expenses. It required all the tact and ingenuity I could command to head off the movement."

The friends will be interested to know how the Million-Dollar-Campaign Fund of the Foreign Society is being paid in and expended. So far $295,000 has been paid in by those pledging. Twenty-eight new missionaries have already been sent to the field from this fund. Besides this several of the older missionaries on the field have become Living-links of donors in the campaign also. Thirty-two different expenditures for land and property have been made from the fund, nineteen of which are for new buildings.

President C. T. Paul, of the College of Missions, makes the following fine statement referring to the present period of world-evangelization: "A prominent feature of the present period has been the gradual growth of Christian toleration and brotherhood. Reformation is hastening on to the restoration of one church of Christ in its purity, its purpose, and its power. The clear watchwords of our Christianity to-day are: Christian unity and world-wide missions. They were sounded early in this period by two great cotemporary leaders: Wm. Carey and Thos. Campbell. Carey was

REACHING AROUND THE EARTH.

Class taught by Geo. C. Wharton, Marion, Ind. These earnest young women are doing an exemplary work in the foreign fields as well as in the homeland. Their generosity reaches 10,000 miles in each direction around the earth. They give $100 a year to support an evangelist with Dr. Shelton in Tibet, and $50 a year to keep an evangelist toiling in Central Africa at Bompoma village near Lotumbe. Through the enthusiastic leadership of their teacher these young women have taken a rich share in the good work of world redemption.

L. O. BRICKER,

Pastor First Church, Atlanta, Ga. This is where our National Convention meets. This enthusiastic leader and the splendid church will do all in their power for the comfort of delegates that will be there in great numbers.

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the prophet of *expansion,* and Campbell was the prophet of *unity*. The church in the twentieth century, the greatest missionary age since the first century, finds a typical leader in John R. Mott."

"There have been 424 baptisms at Bolenge, and over 260,000 pages have been printed in the little printshop."—A. F. Hensey, Bolenge, Congo, Africa.

This is certainly an inspiring message. The Churches that are helping are to be congratulated upon the wonderful things they are doing in the regions beyond. *This is their work.* The churches that are not helping are denying themselves a great blessing. Our people are most fortunate in their missionaries who have gone to the front. Let us hold up their hands while they do battle for the Lord. This word of cheer from A. F. Hensey will thrill the workers in all the fields as well as the churches in the homeland.

"The country churches in many places are rapidly losing ground. What can be done?"—S. C. Pierce.

These are true words. We do not have as many churches probably in the country districts as we had five years ago or ten years ago. There are three reasons: First, the foreigner is coming in and buying up the land; second, many of our well-to-do brethren in the country churches are moving to the county seats and the larger towns; third, we are losing the old-fashioned evangelistic spirit in the country regions. One of the hopes of the Foreign Missionary enterprise is the country church, and they should not be permitted to perish. If the foreigner comes in he should be evangelized. If the well-to-do brethren move to the towns, then the community should be evangelized. This must be done by the general Home Missionary societies, by the State societies, by the general evangelists, and by the churches as churches.

TITHING HIS INCOME.

Harry W. Hann writes as follows, and his letter suggests a good habit of life:

"In balancing up my account I find that I am about $26 behind in paying my tithe which I regularly set aside for the Lord. It is not needed for the church necessities, so I am sending it all to you as a special offering—I mean, outside of the March Offering. I am much interested in missionary work and may take the field myself some time if the Lord has need of me. Hoping to be of much service in the future."

IS' AKAE, LOTUMBE ELDER.

Herbert Smith writes about this good man:

"I can assure you that Is' Akae has been a greater help to us than any other six men, and we have at least the average number of faithful, reliable men. Just from seeing him and knowing him as I have, I can always have more faith in the possibilities of his race. He is at all times ready to help us with the right kind of suggestions and advice, yet never gets grumpy if we do not see fit to do as he thinks best. He has a mighty accurate idea of what it costs us to leave home and loved ones, and he does not fail to rebuke his people for any show of ingratitude."

A LARGE BUSINESS.

The Foreign Missionary enterprise has grown until it is a tremendous, world-wide business, in which over 24,000 men and women missionaries are engaged, and for which the Protestant churches of Christendom contribute over thirty million dollars annually. Of this total fully one-half comes from the United States, which has come to be recognized as the most important single factor in the world-wide extension of the Christian faith.

A native church of nearly three millions of members has been built up, with four million more of adherents. About six thousand of these natives have been prepared by long courses of training for the Christian ministry, and are now ordained pastors of their own people. But from every field there are calls for great advances. The missionaries abroad believe that their total force should probably be doubled in order to meet worthily the present opportunity.

THE FORCES MAKING FOR UNION ON THE FIELDS.

The reason why church union is progressing more rapidly on the foreign field than at home is because of the heavier burden borne by Christian workers in non-Christian lands. The work there is vaster, the problems are more urgent and discomfiting, the foes to be met and vanquished are more numerous and formidable—the result being that the representatives of different communions are forced into co-operative enterprises and forms of fellowship from which they would have shrunk in a Christian land. The non-Christian vineyard is so vast and the laborers are so few that instinctively men draw together in spite of the barriers which logically ought to keep them apart. The power of arduous work for God to knit together separated hearts is nowhere so magnificently exhibited as in the foreign field, and they are no doubt true prophets who declare that it is the foreign missionary who is to teach the churches at home the blessedness and power of a united church.—Dr. C. E. Jefferson.

THE RECEIPTS FOR JUNE.

The churches gave $10,636, a gain of $3,547. This is a good gain for the churches in the month of June. The number of contributing churches was 360, a gain of 86.

The Sunday-schools show a loss for the month. This is accounted for upon the fact that in 1913 Children's Day came on the first day of June, and this year on the seventh of June, making a difference of a whole week in returns from the day. However, there was a gain in the receipts from Children's Day for the corresponding days last year after the offering. We are confident that the total receipts from that source will show an advance.

The individual contributions reveal a gain of $3,555 for the month of June, and the miscellaneous gifts a gain of $5,510; but the annuities show a shortage of $9,773. Last year we had one annuity gift of $10,000 in the month of June, and only $226 in June this year. The total gifts of the month amount to $72,375, a loss of $6,358.

Now for a big advance during August!

AN UP-TO-DATE MISSIONARY CHURCH.

An up-to-date missionary church will likely adopt the following program:

1. Push the Every-Member Canvass; that is, it will aim to get a personal pledge from every member of the church for Missions. One church increased its missionary gifts 400% by this method.

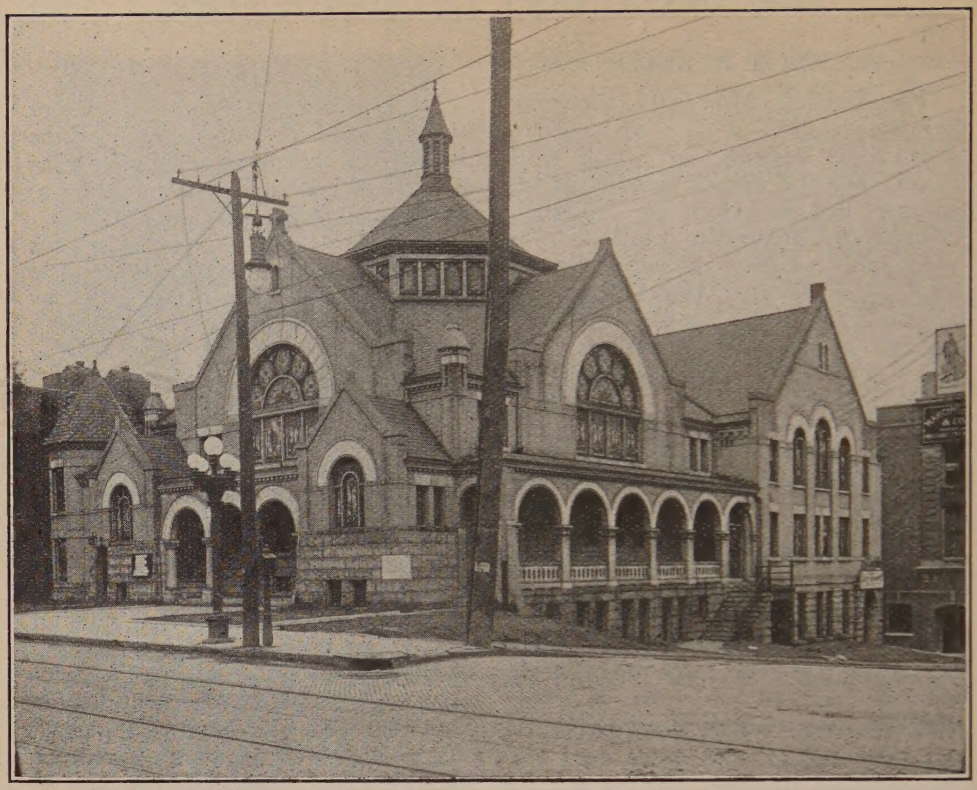
2. Appoint a missionary secretary in the church; also a missionary secretary in the Sunday-school.

3. Such a church will be likely to appoint a special missionary treasurer, who will have charge, under the Board, of all missionary funds.

4. Have the missionary program monthly in the Sunday-school. This method has proven wondrously interesting and profitable.

5. Such a church will try to conduct a Mission Study Class in the church and Sunday-school.

6. Will see that THE MISSIONARY



FIRST CHRISTIAN CHURCH, ATLANTA, GA.

This is where the next Annual Convention of our people will he held October 7-14, 1914. All the signs point to a large attendance. Go. Send your preacher.

INTELLIGENCER goes into every family represented in the church each month.

7. Will make it a settled policy to increase its offering for Missions year by year, and will bring the church to the ideal of giving as much for others as it spends upon itself.

THREE MISSIONARY FACTS FOR CHRISTIANS AT HOME.

"Our interest in Missions is a mark of our Christian Character."

"Our knowledge of Missions is the measure of our Christian attainment."

"Our participation in Missions is the measure of our Christian efficiency."

—Hamilton C. Mabie.

THE WORK GROWS.

There has been a steady increase in the receipts of the Foreign Society during the past half-dozen years. During that time the income has leaped from $274,324 to $434,183, a gain of $159,859. This is an average increase of $26,643 per year for the six years. And besides this there has been an increase in the receipts this year up to date.

There has also been a very considerable expansion of the work on the fields during that period. The number of native workers has about doubled, and in that time eighty-four new buildings have been provided, or an average of fourteen each year. This is more than one each month for the six years. There has also been a considerable addition to the real estate owned by the Society. This is fortunate, for real estate is rapidly advancing in all the mission fields. One of the penalties of preaching the gospel to the non-Christian world is the increase of all values, even of life itself.

The friends will be glad to mark the

expanding usefulness of the work of the Society. It is gratifying also to be able to state that twenty new missionaries will go forth to the harvest field of the world during the current missionary year. Cheering reports come from every field. Our program must involve a continued enlargement in the next six years.

The World's Need and God's Command.

CANON G. I. SCOTT.

The world's great heart is aching, aching fiercely in the night,
And God alone can heal it, and God alone give light;
And the men to bear the message, and to preach the living Word,
Are you and I, my brothers, and all others that have heard.

Can we close our eyes in slumber, can we fold our hands at ease,
While the gates of night stand open to the pathway of the seas;
Can we shut up our compassion, can we leave one prayer unsaid,
Ere the souls that sin has ruined have been wakened from the dead?

We grovel among trifles, and our spirits fret and toss,
While above us burns the vision of the Christ upon the cross,
And the blood of God is dropping from His wounded hands and side,
And the voice of God is crying: Tell poor sinners I have died!

O voice of God, we hear Thee, above the wrecks of time,
Thine echoes roll around us, and the message is sublime;
No power of man shall thwart us, no stronghold us dismay,
For God commands obedience, and love has led the way!

—*Church Missionary Review.*

Permit Us to Observe.

—That the Financial Exhibit is worthy of careful study.

—That Miss Mary Thompson gives an interesting insight into the village work in India.

—That the representation of the work and workers in the Philippine Islands is as attractive as usual.

—That M. B. Madden's sketch of Chishi Yamanaka represents thousands of other young Japanese men.

—That the letter from H. A. Eicher, Harda, India, is one of special value to those in educational work.

—That the letter from W. R. Holder, Africa, is thrilling and informing. It will more than repay a careful reading.

—That Mrs. A. L. Shelton's letter will stir your heart. At the time of writing she was drawing near to Batang, Tibet.

—That the letter from Mrs. Lillian P. Johnston in this issue of THE INTELLIGENCER from Africa is a very readable one.

—That you will do well to read every line in the India department. Miss Franklin's article will appeal mightily to every Christian heart.

—That if you fail to read J. B. Lehman's thoughtful article you will miss something really worth reading. He is always interesting.

—That if you do not read "Among the Missionaries" you will not know what the advance guard of the brotherhood is doing in this big world.

—That Miss Edith L. Apperson writes well for a "new missionary." Her message will cheer the hearts of the Pomona (Cal.) Church, from which she went out.

—That the account of the itinerary of Dr. G. E. Miller in India throws a flood of light upon missionary problems and methods in that land. It also reveals much of the faith and character of Dr. Miller himself.

—That this number of THE INTELLIGENCER is at least up to the average in spite of July weather. Put it in your grip and read after the fish quit biting, or read it at home in the cool of the evening after the sun goes down.

EDITORIAL.

The Missionaries Appreciated.

No class of Christian workers is more appreciated than the missionaries. This is true of them both on the fields where they toil and at home among the churches.

The missionaries are far more popular with the people in the lands where they labor than are any other foreigners. The people advise with them upon all kinds of topics and look to them as helpers and guides.

They travel freely unarmed and unprotected. They feel perfectly safe. Seldom are they molested. When they need help, as a rule, they have comparatively little trouble in securing it. One missionary near Tibet was out of money during the late revolution, and had no way to reach friends, and he had only to write his name on a piece of paper and a strange Chinaman supplied all his financial needs. They were total strangers. The Chinaman only knew him to be a missionary. The native people, as a rule, extend to the missionary every courtesy. They show them the greatest consideration. They are treated no better in the homeland. Of course there are exceptions, but they are rare.

The Chinese love the missionaries. This is shown in many ways: in business, in social relations, and in the more intimate personal touches. A distinguished Chinaman at Nanking said, "Although Chinamen are pleased to do good, there are none who equal missionaries." Li Hung-chang and also the distinguished Viceroy Tuan Fang freely expressed their gratitude for the services of the missionaries in China. Indeed the latter said: "The awakening of China may be traced in no small measure to the hands of the missionaries. They have borne the light of the Western civilization to every nook and corner of the empire."

Honorable Charles Denby, the late American Minister to China, said: "The missionaries, in the vast majority of cases, are loved by the Chinese with whom they succeed in establishing intimate relations, and they are almost universally respected by all classes in the communities in which they are well known." A large volume would be required to quote the appreciative words of Asiatic and African princes, nobles, magistrates, and people wherever they have become acquainted with the real character and object of the missionaries and have been able to separate them from the white men who have political or commercial designs. Often the people give substantial tokens of their appreciation in the form of gifts to mission institutions, hospitals, schools, chapels, etc.

The churches at home feel honored by the presence of a missionary. He is always a welcome guest at State or National Conventions. Every college welcomes his presence and hears him gladly. There is a constant call for them by the churches. They want to see and hear the men and the women who have wrought valiantly. They want to see the eye and hear the voice of those who have done real service at the front. How we delight to be honored with the presence of a missionary in our homes! He creates a new Christian atmosphere. We sit at his feet to learn of the growth of the Kingdom of God. He teaches us patience and sympathy and

gives us a new sense of responsibility, and brings to us a deeper and wider sympathy for all men.

We sing of the missionaries; we pray for them in the churches and in our homes; we read what they write; we treasure up the facts of their lives; and what they have done nerves us and inspires us for better living and for really larger lives.

Put the missionaries on your prayer list and remember them constantly. Like Paul, they make no more insistent demand upon us than to be remembered when we pray. We honor ourselves and bless our lives by helping them.

A Striking Contrast.

The Churches News Association is authority for the following statement:

Reports now fairly complete indicate that there will go into new churches and into buildings intended to advance the Christian cause in America between $35,000,000 and $40,000,000 this summer and fall. Delays in construction operations may carry some of this outlay over into next winter, perhaps beyond the end of the year, but such sums are offset by those expended since the beginning of 1914, so that the church-erection outlay in the United States for the year will reach about $40,000,000.

This sum is $3,000,000 to $5,000,000 above the normal, indicating that causes that affect business in general and have hurt gifts to missions and to charities, do not prevail against the carrying forward of new projects. The largest outlays along these lines are in New York and New England for the East, in California because of new structures going up for use at the Panama Exposition, and in the Southwest. The Middle West has been building churches in considerable numbers for the last five years, and this summer slacks up to some extent, although Chicago runs far ahead compared with other years.

The American people put into Christian work of all forms $400,000,000 a year. This amount grows steadily, having nearly doubled in the last fifteen years. Some people say the church is losing ground and that people do not go to church as they once did. However that may be, they give money in larger sums and seem not to have been affected in so doing by financial stringency in other lines. Of the total amount named $45,000,000 a year goes to so-called home missions (a very broad term), and $35,000,000 into new structures and enrichments; about $16,000,000 goes into foreign missions, and the balance into maintenance. Apart from these, Christian people give large sums to charities and to public relief of all kinds. Indeed, while Christians number only about a third of the population, they give $3 of every $4 that goes to charities, education, earthquake and flood disasters.

The above statement is in striking contrast with the annual expenditure on the foreign fields. The income of all the societies in this country for 1913 was about $16,400,000. The expenditure for the homeland includes some 100,000,000 of souls who in a very important way now have the gospel at their very doors, while the expenditures in the regions beyond include about 800,000,000 who do not have the gospel in any sense. These great facts are basis for thinking by Christian people.

An Expanding Church.

Cleveland, Ohio, June 11, 1914.
F. C. M. S., Cincinnati, Ohio.

DEAR BRETHREN: When we assured the support of the station at Bolenge, Congo Free State, Africa, I was sorry to feel that we would no longer have A. F. Hensey as our Living-link, and was hoping that the way would open up whereby we could, as a church, provide the $600 for Mr. Hensey in addition to the $1,800 from the church and Sunday-school for that station. I am glad to say that one of our members, not wishing the name divulged, handed me a check to-day for $600, and wants it to go for the support of A. F. Hensey from this church.

The probability is that this person will do the same thing next year, although no definite pledge to that effect was given. The person simply said that it was the hope that this would be done. Understand, this is in addition to our pledge of $1,800 from the church and Sunday-school for the support of the Bolenge Station.

Next Sunday our Sunday-school at its Children's Day exercises will give $600 for Bolenge. Very sincerely,

J. H. GOLDNER, *Pastor.*

This letter helps to reveal what the Lord sometimes does for those who have their hearts and interest fixed in a real way upon the missionary enterprise. The pastor felt that $1,800 would be their limit for this year, although their hearts were centered upon Brother A. F. Hensey. Intelligent missionary enthusiasm made possible the additional $600. God opens doors to those who are ready to enter. God makes possible the accomplishments of great tasks when we are of ready heart. The missionary interest in this church is telling mightily upon the growth of the congregation in all of its work. It is an expanding church.

Facts That Tell.

It is said that the native church in the Fiji Islands gave $50,000 for Foreign Missions last year.

It is said that last year the ordained ministers in America averaged two converts each, but that American foreign missionaries averaged forty-one each.

Last year 40,000 were baptized in one mission in India. In the last two years this mission has added more people to the Christian community than in the first forty years of their labors.

It is said that there are 360,000 Protestant Christians in the land of Korea. The whole number of Protestant missionaries in that land is about 500. The population of Korea is nearly 13,000,000.

The Missionary Voice is authority for the statement that the percentage of attendance upon the Christian services is higher in the Korean city of Ping Yang than in the Christian city of Nashville.

Of 1,000 Chinese students attending American colleges and universities, 250 are reported to be converts to the Christian faith. Dr. W. W. Wen, the newly appointed ambassador from China to Germany, is stated to be a Christian and the son of a Chinese preacher.

Next December will mark one hundred years since Christianity was introduced into New Zealand. For eleven years after the first missionaries went out from England there were no converts. Soon afterwards great success began to attend their labors, and the results are well known.

CONTRIBUTED ARTICLES.

The Gospel for All.

J. B. LEHMAN.

The enlightenment of man has brought all the nations and tribes and tongues and peoples on the face of the earth into a community one with another. If this community of the men of the earth had come before Christianity had leavened the hearts of the leading nations, it would have been a greater disaster than the flood of Noah or the confusion of Babel. But, coming as it does, when the spirit of Christianity has measurably permeated human activities and thought, this world community is an earnest of the consummation of the great work of human redemption.

The Crisis.

Hitherto the work of missions has been handicapped greatly by speculations about a sudden and immediate cataclysmic ending of our present world order. They denied themselves both hope and faith in an ultimate victory along the line of present effort. To them the idea of a conquest of all the nations and their society by the principles of Christianity could never occur. It is just now we are able to muster great numbers of people who are beginning to realize the tremendous possibilities of our present evangelistic, missionary, and social work. We are now in the crisis of the battle that has for its object their capture to its principles, and in the wake of the army are coming the forces that will reconstruct the society of all of them. The discovery that we are going to win out along the line of present effort was an infinitely greater gain for human progress than any scientific discovery ever made.

Our jealousies, developed through countless eras of tribal, national, and internecine wars, have blinded us to the fact that we have infinitely more to gain in a Christian federation of human interests than we have to lose, and therefore we have always held others in distrust. None of us are sufficiently matured to comprehend the full meaning of "And the kings of the earth bring their glory into it." When all the nations of the earth are purged by Christianity of their faults, they will be ready to federate their great qualities, and the society they will then be able to construct will be so far beyond our present comprehension that we dare not attempt to depict its character, but we will just have to let it go by saying, "And the kings of the earth bring their glory into it."

No Indifference.

But it is important that we realize that our attitude in this is not an indifferent matter. When General Grant sent a brigade of the Army of the Potomac into the "Death Angle" at Spotsylvania, they knew they had to fight or be destroyed. It was not an indifferent matter to them as to what attitude they should sustain to their actions. The God of nations has sent the brigade of foremost developed Christian workers into the greatest contest the world ever knew, and it is not an indifferent matter as to what attitude we assume on our duty. We must either lose ourselves in this world service, or we ourselves will be extinguished. All that is sacred in the history of the progress of the people who believed in God is at stake. Isaiah gave us a word-picture of the character of Christ when he said: "The chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all." And when Christ came he defined the character of our work by comparing it with

his, saying, "If any man would come after me, let him take up his cross and follow me." The conclusion is irresistible that God means for us American Christians to be chastised, or humiliated, by the ancient iniquities of the other peoples of the earth. He means to heal them with stripes across our backs, and if we shrink from this divinely appointed task, we ourselves will degenerate to the ancient iniquities from whence we escaped when Christianity raised us out of barbarism. The world is full of living examples of nations who have thus been reduced. We can find ourselves only by losing ourselves in this great, world-wide service; and if we seek to save ourselves by avoiding the service, we will lose ourselves in the resultant degeneration.

Have Faith.

Some have doubted whether all nations can take this gospel of love. "O ye of little faith!" Every new nation to which the gospel has been given has outdistanced the one that gave it. Imperfect as were the Roman Christians, their choicest spirits were an improvement over the narrow-minded Jews; and with all its imperfections, Anglo-Saxon Protestant Christianity is infinitely ahead of the Roman kind; and if China and Japan, and even Africa, produce not in the next five hundred years characters that will outdistance what we now vaunt of, the law will have failed. Our work at the Southern Christian Institute is already bearing a fruit far beyond what our fondest fancies had pictured to us. The gospel is the power that makes true human progress possible, and we are the people whom God has made choice of to put all the nations of the earth in possession of the tremendously important news.

Edwards, Miss.

How I Became a Christian.

THE INTERESTING STORY OF A TWICE-BORN JAPANESE.

MR. CHUSHI YAMANAKA.

The following article was written by Mr. Chushi Yamanaka, a member of our Osaka Church, a teacher in the Sunday-school and a zealous Christian.—M. B. Madden.

Buddhism in Disrespect.

I can not say my parents were earnest Buddhists, but one of my two sisters became to believe in Buddhism very much while living with our grandmother, who had been a very earnest Buddhist. My father had no religion especially, but observed the instruction left by our ancestors—the samurai. When I went to the Tennoji Temple,* one of the largest Buddhist temples in Japan, with him, he, pointing at the fish in the pond of that temple, said to me: "My son, look at these fish. They are to be eaten very soon by the bad Buddhist priests of this temple, who disregard Buddha's teachings not to kill any living thing. They are no better than thieves." Thus my father was not a Buddhist, nor a Christian.

My parents, being very busy on business, left our education to my two sisters, who used to call us before them every night to make us review what we had been taught on that day. I remember now they brought me to a temple very often to hear sermons, but I used to sleep there, as the sermons were too difficult to be understood. On the other hand, they made fool of Christianity so much that I should have been no more their brother, but a stranger, if I had been thrown into prison or I had become a Christian. So I thought to be a Christian was as bad as to be thrown into prison. My father throwing mud at Buddhist priests on one hand, and my sisters, Christianity on the other, I concluded in my boyish mind that no religion was worth while to believe in. And you see I spent my boyhood without any religion, and without knowing

*This temple gives the name to the district where we live.

a Sunday school where I might have heard stories and sung hymns.

In Commercial School.

After finishing the higher elementary school course, I was about to enter the Meisei Private Commercial School, but was not allowed because of a Christian school. There were three common commercial schools in Osaka, of which that school I was going to has been the best one and the students had good reputation of their English and behaviour.

I then entered the Seiki Private Commercial School. The students of this school were all older than I and men of the world. Most of them came to this school after being expelled from other schools, so I could not say they were good students. They smoked, drank, misconducted themselves, and some went so far as to frequent licensed brothels. Being in the same class with them and seeing them smoke, I formed the bad habit of smoking, which could not be got rid of till my entering the Osaka City Higher Commercial School in 1908. While in the Deiki Private Commercial School, I devoted most of my time to the study of English, especially English grammar, as I liked it.

The students of the Osaka City Higher Commercial School were as old as I, and some were younger. They were by far better students than those in the Seiki Commercial School I had been. There was an association titled the Osaka Ko Sho Y. M. C. A. in this school, led by Mr. M. M. Smyser, the teacher of English, who taught the students of this school the Bible every Friday afternoon after school, and I often saw the notice of the Ko Sho Y. M. C. A. telling that Mr. M. M. Smyser would teach the Bible in easy English that afternoon after school. I with some of my friends went to that meeting twice while in the first year class, but I little made out what he was speaking about on account of being a quite stranger to Christianity. While in the second year class, I went there very often and was asked my name, for which I thought I might ashame my ancestors if I told it to such a Christian foreigner. One Friday he spoke of Jesus' resurrection, at which we all laughed, but he said, "It is true that Jesus raised from the dead, and I do believe so, though you laugh at it." I thought then what a foolish man on earth to believe that Jesus raised from the dead and ascended to heaven.

Absorbed in the Bible.

I became absorbed in the study of the Bible and found that Christianity was not so bad as I had thought, so had my

Chushi Yamanaka.

family. In the meanwhile, Kaichi Uchiwa, a friend of mine out of the school, was said to have been baptized. Such a bad boy as he became good as if he had obtained a new nature, and at this even my family was surprised. And my desire of knowing Christianity became more and more serious. He kindly brought me to church to hear sermons. The pastor of that church was Mr. K. Imai, in whom I was very much interested. He was once a Buddhist priest and was converted to Christian, so of course he ought to have known both Buddhism and Christianity very well. He used to preach in colloquial Japanese comparing Christianity with Buddhism in order to make us understand

better. On the other hand, my sisters smelling out that I went to church, advised not to go. But you see then I was too old to follow their order, and my desire of knowing Christianity became greater and greater.

The Power of the Bible Class.

In the nick of time, Mr. R. A. McCorkle, an American missionary, wrote to me to come to his Bible class held in his house every Sunday morning, to which I went almost every Sunday with two of my friends. The more I studied the Bible, the better I could know Christianity, and went so far as to think Christianity was the best religion, but I could not believe miracles by any means.

How did I come to believe miracles Jesus did? It is not easy to explain. The inventor of a machine or a man who made it, knows how to repair it, in case it should go wrong, and makes it as good as ever. And it is all the same with God. As God made everything, he can mend everything very well. Then what of Christ? I believe him the Son of God and as Almighty as our Father, so he can surely do whatever our Heavenly Father does.

Miracles To-day.

The greatest miracle that Jesus ever did was making Lazarus alive again who had been dead for four days. Jesus, the Son of God, had the power to make him alive again as well as the inventor of a machine can repair the machine he has made. What I want to say you one more thing about miracles is that Jesus did miracles not only when he was on the earth, but is doing every day. For instance, such a bad boy as Mr. Kaichi Uchiwa, whom I mentioned before, became so good as if he had obtained new nature. Is n't this a miracle Jesus did in this century? Beautiful flowers such as chrysanthemums and lilies, etc., grow naturally, which any expert artisan can by no means make. What do you call this but a miracle? This is the way I believed miracles.

Next I felt the love of God. He loves us so much that he gave us his only Son Jesus Christ as our Saviour, and all that we need every day such as the sun to shine and food to live on, etc. He relieves me out of troubles and keeps me from being tempted. When I thought over these things, I could not but be moved by the love of God. I was much struck with admiration at Christians' conducts. They are always at ease, happy and kind one another, and at the same time do a lot of good things to the society. When there was a conflagration in Osaka in July, 1909, they exerted themselves to the relief of the sufferers more than Buddhists who did with a mere hope to be recognized by people that they were doing good things.

The Gospel the Greatest Power.

The Salvation Army has been doing a lot of good things; I heard one night a great drinker speak that he had given up drinking through the help of God, and a man fresh from a jail confess that while in the jail, he came to know Jesus Christ the Saviour, and confessing his sins he believed him in order to be saved. I do not think there is any other religion in the world but Christianity which can make such bad people good and contributes not a little to the world.

I found no rank in a church which is found in Buddhists' temples; that is, some Buddhist priests are kind only to wealthy persons and unkind to the poor. In Christian churches the rich and poor are all the same. They are equally children of God, none being proud, but all praising God. Pastors are as kind to the poor as the rich. All these nice things are due to God's instructions.

I, finding no religion but Christianity to rely on, believed God and Jesus Christ our Saviour, and was baptized by Rev. R. A. McCorkle in May, 1910, with the hopes that I should be kept by God from temptation and guided by the right way of human life and lead the joyful Christian life. I feel now God's blessings and am very penitent why I should not have been a Christian earlier.

The Grammar of Missions.

W. REMFRY HUNT.

As Clear as a Primer.

Some one has said that the church might be compared to a coin of divine minting, with the likeness of its Lord upon one side and a map of the world upon the other. The illustration is a very good one. It needs no commentary. But has not the church almost lost the vision faculty? It does not always see as far as its Lord, and its vision, language, and its service has become local and unimpressive. But new light is shining on the church, and with a clearer eye the grammar of the Kingdom is being given its right accent. In the New Testament we find the grammar of missions. This is the special function of this divine language primer. With the same simple and yet mighty word with which God threw worlds into space and the stars into their orbits is given the commission to "Go." There is tremendous potency in that word. Christ used it, as the first word is the imperial command to evangelize the nations. It is a verb used in the imperative mood. Read it anew:

"And Jesus coming near, spake unto them, saying:

"All authority in heaven and on earth hath been given unto me.

"Go ye therefore and make disciples of all the nations,

"Baptizing them into the name of the Father and of the Son and of the Holy Spirit,

"Teaching them to observe all things, whatsoever I commanded you:

"And lo, I am with you always, even until the end of the world."

It reads like a primer. All is so clear and plain. How is it, then, that the church has allowed nearly two millenniums to elapse, with still yet a thousand millions of the race deep in the shades of heathenism? May it not be that the church will have, like the prodigal, *to come to itself,* and pity if it would redeem, and bleed if it would be the minister of the saving blood. Prayers in cold blood can never flow out in fervid sacrifice. There has been a real lack of fire in the church because there has been no touch of agony in its service. Its gifts have cost it comparatively nothing, and it knows not the fellowship of the piercéd hand. If it did, it would melt its gold into offerings, give moneys stamped with the indentures of the cross, sealed with the crimson brand of sacrifice, and send them forth to turn the world's prisons into visions. A story needs a teller, and glad tidings call for an evangelist. So it is that Jesus calls sacrificial saints to walk with him and to express himself in deeds that incarnate the atoning love.

Apostolic Missionary Churches.

Chuchow Central Christian Church is a busy beehive of soul-winners and body-saviors, for its program includes the cleaning up of the home, the street, the lifting of its child-life and the sanctity of the home-circle. We have a central city church and twelve country churches, with a membership of some six hundred disciples. Twenty-five years ago the people burned us out, now they lean on us for guidance in the new life.

The apostolic churches were missionary and martyr churches. They read their commission in the light of the cross. They were in the sacrificial succession. They believed the fellowship of His sufferings was the road to the knowledge of the power of his resurrection. They preached *all* of Christ's commission and *only* Christ's commission. Facts tell. While the aged Apostle John was still the prisoner of Jesus Christ in Patmos, the sandaled messengers of "the faith that saves" had commenced the evangelization of all the territories of the Roman Empire, and, reaching from Babylon on to Spain, had mapped out its strategic cities for the founding of missionary churches. At the end of the first century the whole vast structure of heathenism was undermined. This was accomplished in spite of the fact that all

the administrative power of the empire was steadily concentrated upon the extinction of the name of Christ; and yet such swift and incredible progress was achieved by its weak and disproportionate instruments.

We Can Learn from the Asiatic Churches.

It is a striking fact, too, that in all the five hundred dialects into which the Scriptures have been translated on mission fields, the words of the Savior's last commission are universally chosen by the new disciples as the text-piece to adorn either guestroom or church. It is the key to the heaven-high and world-wide business of evangelizing the nations.

After a service of nearly a quarter of a century in the founding and building up of one central mission station in China, the conviction deepens in my mind that these newly-established churches in the larger Asian mission fields are more directly and naturally apostolic in faith and practice than the parent churches who sent their missionary leaders out to their service. They are won on virgin soil. They have no creedal traditions. They take the New Testament as their divine charter, as an edict from the throne. They take the facts, commands, and promises of the plan of salvation as their irrevocable inheritance. The converts give more in proportion than do the home churches. They shed new light upon passages of Scripture, and manners and customs of the Orient aid in a wonderful way to interpret the life, teaching, and purpose of the Son of man. *It is the law of pagan religions that its disciples honor its devotions in sacrifice.* There would be a very effective extension of the vision granted to our own dear homeland churches if they could *come and see* what God is able to polish out of the rough quartz that we are digging out of heathenism, and polishing as stones elect and precious for the temple eternal in the heavens by aiding them in bringing down some of the light, liberty, love, and redemption of the gospel in this rapidly-changing heathen city of Chuchow.

Chuchow, Central China.

Baker's Organized Adult Bible Class, Chuchow, China.

On the Evangelistic Trail in India.

THE JOURNAL OF A BRIEF BICYCLE TOUR.

DR. G. E. MILLER, MUNGELI.

January 16th—

Once again we are hitting the trail; once again we are out amongst the people, trying to influence their lives by holding up before them Him who is the life of life. Yesterday we stopped at Terahadoura, the place where we saved the life of the Thakur's babe. Several times since then he has invited us to stop in his town, but not until the beginning of this new year have we been able to do so. As I wheeled out over the field roads and paths, I thought of that fight with death, and was thankful that through our ministrations a new door had been opened.

This place has been hostile to mission effort, and our evangelists have been afraid to go there. We spent a day with them, conversing, singing, preaching, and giving medicine. We feel that an acquaintance has been made. The people are what we would call "backwoodsmen" at home, and are "sot" in their ways and religion, and will remain so for many years; but a beginning has been made, and it is just such small beginnings that bring forth fruit in time.

This morning we broke camp and came to Set Ganga, arriving about 2 P. M. On the way we stopped at two villages and spoke to the people. We had an attentive audience of from thirty to forty in each place. It was late in the evening by the time we ate our dinner and got set up here, but we treated a few sick and sang for about twenty-five people. We shall leave here to-morrow noon, as we want to visit two or three friendly towns during this brief tour, and shall have to press on if we hope to do so. The people here remember the magic lantern pictures given last year and the year before.

January 17th—

After an afternoon of travel we have arrived in the grove near Dhamsara, the home of our old friend, Jaganath Singh. I rode on ahead on my wheel. It was 2.30 when I started, and the sun was quite hot; but it is a time of the day I love, nevertheless. The noonday has its own peculiar charm and beauty. To-day the sun was bright, the sky azure, and the mountains blue and purple. Green wheat fields and blue flax fields stretched away until they melted in the distant hills. Here and there a great old Banyan stretched out its friendly arms,—a most inviting shade; and above all and through all the heat-waves danced and shimmered like some magic spell of beautification. These quiet bicycle rides through the beauties of a tropic winter's day give me inspiration and courage and desire for the work in the "camp ahead."

I ordered straw as soon as I arrived here, and when the cart came, everything was ready for pitching the tent. We worked away with a right goodwill, but even then we had to finish by lantern light. While the men put on the finishing touches, I foraged in the moonlight for wood. I got cactus thorns in my head and fingers—almost as many thorns as wood, it seems. However, I got water heated for tea; and what with this, Eastern bread (chapatties), Western jam, and the remains of last evening's pudding, I have managed to bolster myself up until morning. Before coming to camp I was troubled with indigestion, but now my main trouble seems to be digestion. The men are preparing their supper, which will consist, I am sure, of a warmed-over breakfast.

A village is supposed to furnish campers with straw for spreading in the tent —a kind of millet straw which is unfit for anything else. I gave the man who brought it a tip of two annas (four cents), and he got down on his hands

and knees to salaam to me. He is one of India's numerous poor—poor in purse, poor in body and mind, and poverty-stricken in spirit. It is especially for such as he that we are here. There are men at home who are poor in every way because they choose to be; here they are poor because they have to be. They are outside, and have n't the key to the door.

January 18th—

Last night was cold, and two blankets and an overcoat were hardly enough for comfort. Early this morning the Thakur visited me. He was off to the Pandariya bazaar to buy cattle. The helpers went out into three or four villages, while I played Nimrod and supplied meat for the camp. I shot two fine monster ducks. One will do me for two or three days, and the other has supplied a couple of feasts for the men to-day. They mix their meat with vegetables and make curry of it. This makes it go a long way. We planned to show the lantern pictures this evening, but I found one of the big lenses out in the box in three pieces, so we shall have to give up that part of the day's program. I have put the pieces together with "mendine," and hope it will be all right for work. I have heard the workers arguing all afternoon over some question—sin of some kind or other. We worked a little while on the correction of a manuscript of John's Gospel, which is being translated into the dialect of this region.

January 19th—

This has been a peaceful Sunday in camp, with a stream flowing by our feet, and brown and purple hills showing in the distance. We studied the Sunday-school lesson together this morning—that very difficult chapter on "Man's First Sin." After this I did some letter writing, and had a rest after dinner. This evening we went over to the bazaar and preached and sang. We had an attentive audience of over 200. Several tracts were sold, and a couple of Gospels. Yesterday the men reached three villages and talked to about ninety people altogether.

January 20th—

I went with the evangelists this morning to a village. Fifty or more gathered together to hear us sing and play, but were not very attentive to the preaching. The people about here seem very indifferent. Upon our return to camp we worked upon the translation of John until dinner time. This afternoon we had a little hunting expedition, and killed a giant bird of the crane family. It measured seven feet from tip to tip of wings, and five feet from tip of beak to toes of outstretched legs. The men cut it up and it made a great pile of meat. They are now feasting, though it is 9 P. M. To-day the runner came in with the foreign mail, and I was glad indeed to get it. We move camp in the morning.

January 23d—

Two days have been spent on the road. We went to Pandariya, where we stayed over night. Yesterday we came on to this place, Hardi—a march of fifteen miles. We are encamped in a sacred grove. A pile of stones is here, and these are worshiped by the people. They would not think of staying in such a place over night, and wonder how we dare do it. The people are very superstitious. A couple of days ago two women came to a pond to draw some water. I saw they were worried over something or other. I asked the helpers what the trouble was, and they pointed to two bits of rag in the path and said that the women were afraid of touching both of them successively!

The evangelists visited three villages to-day. I remained in camp and treated seventeen patients. We worked some more on the Gospel of John. This evening we tried the lantern and, though the breeze was a bit strong for it, we got along nicely. We had an interested though noisy audience of 250 or more. The pictorial story of the prodigal son appeals to them more than anything else. We have just got back to camp, 10.30 P. M.

January 24th—

Early this morning I treated fifteen sick. After that we had our little meeting amongst ourselves, then went hunt-

ing with the hope of furnishing the camp with fresh meat. All we got was a walk of six miles in the blazing-hot sun and, for my part, a sun headache into the bargain. So much for hankering after the flesh-pots of Egypt.

This evening we visited a village where they were cutting sugar cane and pressing out the sap. They have a most wonderful cane-mill in this country, made of wood. I hope to get a miniature one to bring home with me. They hitch a couple of buffaloes to the sweep, and these patient beasts go round and round for hours. We visited with the people awhile, and drank some of the cane juice. This juice is boiled down to sugar, called "gur." From the mill we went on into the village and sang and talked to the people, and visited with them. Also saw a few sick. One man came running and said that an evil spirit had entered his child. We went to see, and found a common case of "summer complaint." These poor people have firm faith in evil spirits (bhuts), and what with this and other superstitions, must live in constant dread nearly every minute of their lives.

January 25th—

There was an exciting time in camp this morning. A wolf took a lamb and came running with it not far from the tent. My bearer came running in great excitement, crying, "Shoot it, sahib; shoot it!" I had nothing but my shot-gun with me. I fired at the beast, but it was too far away. It dropped the lamb, however.

The men stopped in one town along the way. This evening we did a little more translation work, and were visited by the head master of the Government school here.

Yesterday was a quiet Sunday in camp. We studied the Sunday-school lesson together, and worked on the translation of John. In the evening the men went to a nearby town where bazaar was being held. I had intended to go along, but the men went off while I was bathing. I suppose they thought the sahib would need an extra long scrub on Sunday. I finished reading Mott's book, "The Decisive Hour of Christian Missions." It is a book full of thought, challenge, and appeal, and, on the whole, fraught with hope and encouragement.

January 28th—

This morning seventeen or so patients were treated; then, while the men went into town, I visited the Government school. The men found the town in a state of terror, as the people had taken us for Government vaccinators. When the evangelists first went into the town not a soul was to be seen. They sang a song, and two men came. On being asked what was wrong with the people, they said that everybody was afraid as they had taken us for vaccinators, and in one day's time the report had spread that the sahib had forcibly caught one boy and cut his arm until the blood covered him from head to foot! They further said that any children caught outside could be vaccinated, but if they staid indoors the vaccinators could be beat off with clubs! After much talking and explaining the people became reassured, and now everything seems all right so far as this particular town is concerned.

Not so in other places, however. We went out to a village this evening and had much the same experience. Some children were playing, and when they saw us they fled like frightened chicks. With much difficulty we got a few people together for a meeting. However, those present listened attentively, and one young man asked for a song which he had once heard in a bazaar meeting. The song begins, "Who can take me across save Thee?" The man was really impressed by the song, and thus we know that the leaven is doing its work.

On the way home at dusk we had occasion to pass through another village. A big, overgrown man saw us coming and bolted for his house. This amused our evangelists very much, and they kept chuckling over it for a long time.

January 29th—

Home again. The clouds rolled up, and a rainy wind began to blow. We had found a most beautiful spot for camp in another town, and even had

put up the tents; then we got panic-stricken and tore things down and loaded them into the cart like mad. I came on to Mungeli on my wheel, my small dog in the van, and got home just as the rain came. The men got wet and I had to loan them a couple of my old coats. We are all dry and warm now, and do n't regret our campaign in the least. It was short, but worth while. Every such maneuver for the Master counts for something.

Biographical Sketches of Our Missionaries.

MR. AND MRS. A. F. HENSEY.

[EDITOR'S NOTE.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

This apostle to the Congo, Africa, was born at Bedford, Ohio, June 1, 1880. When a mere lad, June, 1892, he united with the church. The High School of Bedford prepared him for a year in Hiram College, also

a year in Berea College. After this he spent two years in Transylvania University and the College of the Bible, Lexington, Ky., where he was graduated in June, 1905.

For some time he had been vitally concerned about the great need of the mission fields of the world. The constant call for men appealed to him, and he finally gave himself to the Congo. Mr. Hensey reached his field January 30, 1906. The appalling moral darkness of the people filled the young missionary with an enthusiasm which has never abated an iota to this hour. His sane attitude to all the work soon brought him to a high position as a counselor in dealing with the mission problems which he found varied and perplexing. The evangelistic campaign stirred his blood. While he is gifted as a teacher or in literary work, yet he is happiest preaching the Word. Imagine the joy of his heart when on the 23d of December, 1906, he baptized ten! This experience gave him a new sense of his power and increased his zeal and refreshed his soul. He is never happier than when able to report conversions. No longer than March 19th, last, he writes from Bolenge: "You will be glad to know that the Lord continues to give the victory here. We have baptized 303 since the last Annual Report."

In every way he has been a source of more than ordinary strength to the work on the Congo. He speaks the native language well. Indeed, it has been said that he now speaks it better than English, although few have a better command of their mother tongue. His ability with the pen has been proven often in his very interesting letters published in our different periodicals. If further proof were needed, it would be found in "Opals from Africa," a charming booklet, the product of his pen. He is a general, marshaling the native forces with strategy and effectiveness. This is an important task when so many native evangelists and helpers are to be trained and directed. It is believed that he is an ideal man to head the Bible College or school for training native evangelists at Bolenge.

It is not putting it too strong to class him as one of the very best preachers on the Congo. Being patient and tactful, the natives like to counsel with him on their many problems. They come many miles to talk over all kinds of questions that perplex them. His patience and tact and clear discernment enable him to send them back to their homes reinforced and satisfied. The missionaries likewise find in him a sympathetic friend and a safe interpreter of problems. Over all, his spiritual life is an inspiration and a rich benediction.

Mrs. Alice Josephine Ferrin Hensey was born near Wessington, S. D., July 19, 1885. In March, 1901, she gave her young life to Christ, and in doing so made a complete surrender. A sure foundation for an education was laid in the common and high schools of Springfield, Mo. Her studies were further continued in Zion City College, Chicago. Mrs. Hensey went to the Congo alone, and they were married May 15, 1907. No woman on the Congo is looked up to more, not excepting the official classes. All love her. Not only is she a forceful and instructive speaker to large crowds, expounding the Word of the Lord, but she is also an exceptionally neat housekeeper as well. She is a model wife for a missionary.

AMONG OUR MISSIONARIES.

Briefs from the Workers.

Mr. and Mrs. Thomas A. Young are to be permanently located in Fukushima, Japan.

W. R. Holder, of Monieka, Congo Free State, Africa, reached Cincinnati, Ohio, June 17th.

Miss Mary L. Clarke will begin her furlough in England, her native land, in October.

D. E. Dannenberg has removed from Nanking, China, to Chuchow, which will be his work in the future.

It is expected that Mr. and Mrs. L. D. Oliphant, of Japan, will be permanently stationed at Tsurugaoka.

Miss Edna Dale will take charge of the Girls' School in Nanking, China, while Miss Emma Lyon is home on her furlough.

Frank Garrett, of Nanking, China, is planning to spend the month of August in the Rocky Mountains with his children and with a brother and sister.

Ray E. Rice and wife enjoyed a most delightful visit with the First Church, Omaha, Nebr. He says, "This church at Omaha is going to be a strong missionary church."

Arthur Bowman and wife have been appointed missionaries of the Foreign Society. They are now on the field, doing a most splendid service. They are located at Wuhu, China.

Charles P. Hedges, under date of April 13th, says: "We are glad to report nine baptisms on April 15th. We have just sent 19 evangelists to 13 outposts." He was writing from Longa, Congo, Africa.

Miss Josepha Franklin, Mungeli, India, says that the importance of the work at Damoh, India, in the lives of the boys and young men that live there is to be seen in many places and in different forms.

"Twelve more baptisms Sunday, June 7th —five of our school girls, four school boys, and three women from the neighborhood—making forty this year, the best year in our work here."—Mary F. Lediard, Takinogawa, Tokyo, Japan.

Dr. W. A. Frymire, the new missionary, Lotumbe, Africa: "The gospel is still the power of God and the salvation of every one that believes here in the Congo. We are seeing it tried and proved every day. The Society is fortunate in having such competent and consecrated workers as are here."

DR. G. E. MILLER AND WIFE.

They go out to Mungeli soon. Dr. Miller has spent a term in India. This will be Mrs. Miller's first experience on the field. They were married during the past year.

Dr. W. E. Macklin was the first missionary to visit Luchowfu, China. Dr. Butchart and T. J. Arnold opened the station in 1895. At the first baptism, in 1897, there were five or six. One man's name was Yang Tsz Ling. The baptism was administered by a native Chinese minister, whose name was Chang. Mr. Yang and two or three others are still in the church. The hospital built there was opened in December, 1902.

L. D. Oliphant, Tokyo, Japan, referring to the death of Miss Loduska Wirick, says: "From many walks of life throughout the length and breadth of Japan, sorrowing ones are mourning the departure from this life of one of God's uncrowned queens. Of stupendous faith, untiring energy, and a limitless passion for souls, Miss Wirick, beloved in America as in Japan, turned quietly from the thunder of battle and peacefully entered the haven of rest. Pneumonia, together with trouble of an internal character, were the agencies of her death."

Letters from the Field.

AFRICA.

VISITING THE VILLAGE CHRISTIANS IN A DUGOUT CANOE.

W. R. HOLDER.

Dr. Jaggard and I left Monieka Beach, leaving Mrs. Jaggard to face ten lonely, restless days. But our back country had never been visited, and it was absolutely necessary that it should be if the work is to continue fruitful. We had twenty-five paddlers and two personal boys in our largest canoe, and went down-stream rapidly. In three and a half hours we reached the mouth of the Salonga River, about thirty miles below, and at 10 o'clock we entered an ideal African swamp. For six hours our canoe was being pushed slowly up the creek which formed the botema, or stomach, of the swamp. We frequently heard the chatter of monkeys, the scream of birds, and the whir of wings. Branches of trees sent their tendrils down into the swamp, and they in turn became a mass of trees. Beautiful orchids of various colors, mosses and ferns were seen on every hand. Only occasionally did we get a ray of the noonday sun, so thick was nature's green roof overhead. At 4 o'clock we reached our landing-place, and after an hour's walk we were made welcome by a hilarious group of isolated Christians and their teacher at Mbengi. We spent two nights with them and strengthened their hearts against the many temptations and the constant impositions of an unworthy State chief.

THE DOCTOR AS GOD.

Early Friday morning we started out for Bompoma, and the first village on our path was that of the man whom Dr. Jaggard had relieved of an enormous elephantiasis before leaving Monieka. Some of the workmen passing on ahead told the people that Imbembele had been healed; so, as we came along, his friends addressed doctor as "God," while the old mother of the afflicted man stood wringing her hands and crying, "My child lives!" His wife brought us an egg as her thank-offering and asked repeatedly if her husband would live. Being assured that he would, she finally said, with a doubtful smile, "You lie lies."

Late in the afternoon we crossed a long swamp and entered Bompoma, our best outpost, having walked about twenty-eight miles during the day. The doctor's fame had preceded him, and the cry went through the town, "Iluku has come." Soon they crowded around, asking for medicine for minor and major ills. For two days we told the Story so the crowds that came to see the white men and the magic pictures we showed nightly. On Sunday we spread the Lord's table for the first time in that distant post. Wm. M. Bobbitt, of Emporia, Kan., supports Efinda, our efficient teacher there, and the church at Chillicothe, Ohio, supports the station of Bompoma.

FIFTY-POUND ALLIGATOR.

Monday we had another long walk to Mpombo, and passed hurriedly through three towns who are begging for teachers. At Mpombo we were welcomed by a great crowd of old men who are devoted to our teacher, and the evening service among them was remarkable for its interest, attendance, and apparent results. Tuesday night we spent with the new work of Bolongo. Wednesday we met our canoe and started up the Salonga to visit our work at Iyanga. We were fortunate in finding a young fifty-pound alligator sleeping on a fallen tree, and we got close enough to kill him with a shot-gun. The men, anticipating a good supper, pulled us up to our destination at 3 o'clock. But we found the work at Iyanga in poor shape, as the people had most all gone away. They said the heathen would not come to services because one man had killed his wife for attending. The work there is discontinued for the present and their teacher is making a tour of the back country farther up until the time of the quarterly incoming of teachers and inquirers.

UP EARLY.

Thursday morning we were up at 2 o'clock and soon after started down the river, doctor and I steering the canoe, as the natives are afraid of the middle of the river at night. We kept out in the strong current until daylight, then turned our job over to two of the men. At 9 o'clock we came out on the big river fifty miles below our starting-place and began the pull up river towards Monieka. At 4.30 Dr. Jaggard and I got out to take a short cut of eight miles overland to Monieka, having been fourteen hours in the canoe. We got here a little after 6, and to our great joy found Mrs. Jaggard well and very glad to see us home again. The tired

men pulled the heavy canoe around a big turn against one of the strongest currents in the upper river and reached the beach two hours after we arrived.

So ended what conditions force us to accept as a trip to our back country, but not a service was held where the gospel had not been preached before. The trip was made that we might maintain our present work; not an advance step was taken, and at least one post is necessarily discontinued that might have been saved by an earlier visit. Nothing but the Father's unlimited love makes it possible for us to hold our own with such a shamefully small force on the field. "Where are the reapers? O, who will come to share in the glory of the harvest home?"

Monieka.

A NEW MISSIONARY AT WORK IN CONGO.

MRS. LILLIAN P. JOHNSTON.

There is so much to do to teach these people after they have become Christians. It seems to me we can't hold them unless we give them something of learning and culture, and a sense of responsibility most of all. I help with the women's meeting every Thursday afternoon. On Sundays I have a class of little brown babies and some older children; all under ten, I suppose.

The Nelsonville (Ohio) Sunday-school gave me some picture charts, and I brought some from home. (I wish I had lots more, especially pictures of the life of Christ.) How the children do enjoy these pictures! Can you picture us under a low-spreading palm tree, the children on the grass, me sitting on a chair? We sing a song or two. Perhaps it is "Jesus loves me" (Yesu Andanga), or "Jewels" (A Yes'oya). Children's voices sound the same the world over, singing the good old songs—the songs my mother taught me years ago. Then I show them the picture and tell them as best I can the story; then I tell them to tell me the story of the picture. It is just the same as if it were a class of white babies, only perhaps these are a bit shyer, and hardly dare to speak above a whisper. The picture of Jesus they know, and point it out with awe and reverence. More and more I am hoping to have a kindergarten for them an hour or two every day.

I found a little Bilhorn folding organ here. Edgar fixed it up, and it has a very sweet tone. I miss my piano, but that little organ is a great blessing. For a couple of Sundays

SUPPLYING THE MISSION WITH MEAT.

The above picture shows the results of a hippo hunt participated in by the missionaries about 100 miles from Bolenge, Africa. The three animals were shot by E. R. Moon and W. R. Holder recently. The natives are very fond of hippo meat, and as the larder was low, the missionaries took a couple of days off to provide food for the evangelists and helpers. Much of the meat was sold to native members of the Bolenge church. The estimated weight of the huge animals was about 4,000 pounds each. The native method of curing the flesh is to cut it in thin pieces and smoke it slowly over a fire made with a certain kind of wood. The hippo is a timid animal and by no means easy to kill.

we have taken it to church. The people do n't seem used to singing with an instrument of that sort, and seem to be more interested in the "performance" than the singing.

Well, at last I have my boys trained so I can put quite a bit of responsibility on them. The cook can make excellent bread and biscuits, and does all the plain cooking and, of course, the native foods we like so well. It is good to be able to see a little fruit of one's labors—especially in the cook. That gives me more time for other things.

In the Science of Missions class at the College of Missions we discussed the merits of missionaries' "hobbies." I said I thought mine would be gathering the "folk-lore" of the people. But at present it seems to be raising chickens and taking care of them. I have had four broods hatch out since coming here, and expect another this week. A Belgian neighbor of the Bolenge folks gave me a large European hen. I had only one other and four big roosters, the rest were little, pigeon-sized native chickens. Now I have about fifteen little European chicks. I get all of three or four eggs a day. That 's quite a thing, because, as the natives say, "The white man's chickens never lay." And they do n't if they see the eggs before you do! Then they sell you the egg for a spoon, perfectly conscience-free. Finding an egg is n't stealing. I carry the key to the henhouse and get my own eggs.

We pray for you all and think of you much. May our Father bless you all in the F. C. M. S. offices!

Longa, W. C. Africa.

A NEW MISSIONARY'S VISIT TO AN AFRICAN OUTPOST.

EDITH L. APPERSON.

I want to tell you of our trip to one of our out-stations. As it was my first trip, it impressed me very much.

A State officer and his wife, Mr. and Mrs. Ris, who live at Bokote, invited us for a short visit. As the doctor had some business to transact with Mr. Ris, and Iyolongo being a short distance above Bokote, we decided to make the trip and visit both places. We left very early in the morning in our largest canoe, with about twenty-five natives. We breakfasted on the way, and it was very pleasant in the cool of the morning. It was a very long ride by canoe, but under a little roof, and with our books and cushions, the time did not drag. We reached Bokote about 2.30 P. M. Mrs. Ris speaks good English; so we had a very pleasant visit with them. The next afternoon we paddled about seven miles up river to Iyolongo. The village is about one-half hour's walk from the beach; so we started on the tramp immediately. It was my first walk through an African forest or swamp, and I was very glad it was a short distance. Although there was very little water in the path (it being a dry season), yet sticks, roots, logs, etc., were in abundance.

Walks Around It.

A native never removes an obstruction from a path, always walking over it or around it; so we had to do likewise, and in some places it was very difficult climbing or walking the logs. Finally we reached the village, but it was nearly sunset. We soon had a crowd leading us to the homes of our evangelists. We have two teachers and their wives here. One of them married one of our girls the last time they were in. She was one of my schoolgirls, and while we were sorry to lose her from Monieka, we were glad she could go as a shining light to her unfortunate sisters. Dr. Jaggard preached to about two hundred, all sitting around him on the ground in a circle, the men and boys on one side, and the women and little children on the other. Our little band of Christian women sat between me and the heathen women. The contrast was very marked—dressed, clean and neat, with bright, cheerful faces—against those who were naked, dirty, and with dark, unhappy faces. I said to myself, If some of our unbelievers in Foreign Missions would see this crowd, they would empty their hearts and purses, and never doubt the power of the lowly life of our Redeemer.

Dr. L. F. Jaggard under the palms at Monieka.

Mixed Emotion.

Mr. Ris is not a Christian, and as he sat there, with his cigarette rolled in his fingers, ready for the match, I felt a flush of shame and anxiety for the influence he may leave. Such is the example of some of the State men.

When the service closed it was growing dark, so we had to hurry back to our path, but had to feel our way over the rough road. But when we were safely seated in our canoe I was thankful for my experience, and realized as never before how difficult is the task of the missionaries in reaching the out-stations of our work, but thankful for the few

native teachers and their wives who can go on ahead.

Missionary life is becoming very real. As one becomes better acquainted with these people, their habits and customs, and their ideas of a Christian life, he is impressed and saddened by their ignorance and great need, and our great responsibility.

Monieka, Africa.

PHILIPPINE ISLANDS.

A BRAND FROM THE BURNING.

W. H. HANNA.

Alexander Puentes is a splendid specimen, physically, of the Filipinos. He is about sixty years of age, six feet tall, strong of arm to paddle a canoe, and sturdy of leg to climb mountains in pursuit of deer, wild hog, and wild caribou. Like Nimrod, he is a mighty hunter, bringing down game by means of poisoned arrows. He was made a Roman Catholic in his infancy, and continued one until some two years ago. His son had heard the message of salvation as found in the Sacred Scriptures, and had become a Christian. He went and told the story of free salvation to his father and mother. An evangelist also found his way into Alexander's home, and soon he was moved to become a Christian also. The priests and his Roman Catholic neighbors say he is now sure of going to hell, but this is his own story of his former method of life.

So far as mass-going, he was a faithful Catholic, moved in Spanish times by fear of fines and beatings, and in these times of American occupation by custom. After mass he went just as religiously to the cock-pit and got drunk. He was given to raising Cain in general, and says that almost invariably for years he was arrested on Sundays for disturbing the peace. When fired by liquor he would swim a river teeming with crocodiles. On raising a shout as he

MISS SYLVIA SIEGFRIED.

Miss Siegfried is ready for an evangelistic trip on her pony. She goes far and near expounding the gospel. Her influence is most wholesome. She is supported by the church at Newark, Ohio, and the churches in Licking County.

Children of the Missionaries in the Philippine Islands, at the Convention in 1913.

approached home tipsy, the members of the family took to the fields, for Alexander kept a spear, a sword, and a knife in a corner, and the children feared for their lives. He was so near drunk all the time that he was a quarrelsome neighbor. Once, when a wedding-feast was in progress, Alexander, excited with liquor, dashed among the guests, pushing them hither and thither, and overturned the tables, smashing the dishes and spoiling the food. He is a new man because of Christ Jesus and in Christ Jesus. The mass no longer claims his attention, but rather meetings where the gospel is preached. No liquor of any sort now passes his lips; consequently his family now loves him, and fears him not. His grandchildren nestle confidently in his arms, and his neighbors no longer anticipate frequent quarrels with him. He knows not how to read and write, but his memory is strong to retain what he hears, and he listens with all his powers, inspiring wonderfully the preachers. As much as in him lies, he speaks to friends and neighbors of the Savior, who has given him victory over sin. Blessed be the Lord, who shows such favor to great sinners! There are multitudes like him, but they fear to leave the pope and receive Jesus Christ.

Vigan, P. I.

MANILA STATION, P. I.

W. N. LEMMON, M. D., AND J. B. DAUGHERTY.

One of the most promising signs of the month was a resolution by the native churches in convention to raise 500 P. ($250 U. S. C.) for Missions within the next six months. Among many other good resolutions, they did not forget to thank those who have been instrumental in the growth of the Church of Christ in the Philippines.

Another favorable sign was the transfer of the largest Sunday-school and the church worship from the evening to a morning hour. Realizing that Sunday is the Lord's day, these brethren are no longer willing to give the Lord only the tail end of the day. Now they spend the Sunday evenings out preaching to those who have not yet heard much of the truth.

We have just compiled our records for the year ending April 30, 1914. They show that through the instrumentality of this mission there are 27 organized churches with a membership of some 2,000. The reported average Sunday-school attendance is 754. The Filipino brethren contributed over P2,400 ($1,200 U. S. C.) during the year. The medical treatments number 6,974, and receipts in fees for these treatments amount to P5,883.52 ($2,941.76 U. S. C.). During the year the paid subscriptions to the monthly religious magazine, published in Tagalog, grew from 130 to 1,500.

Two acceptable preachers, Juan Baronia and Felino Orlina, have developed from among the students during the year. They are young and are now spending their vacation among the brethren in the provinces, who keep them very busy. A good native preacher is much overworked because of his willingness to comply with the great demand upon his time. Sometimes we have to advise a man not to work so hard.

Another young lady has joined the hospital

Igorrotes Threshing Rice.

force, making five female nurses, all of whom are kept very busy.

The reported increase for the month totals 24. In order to obey his Lord in baptism, one of this number traveled nearly 100 miles, about 40 miles lying through an uninhabited mountainous region which can be made only on foot. Three brethren paddled a canoe all the way across Manila Bay for a supply of Bibles and literature.

Pilar Casanoba, mentioned in last month's report, succeeded in securing transportation from Taal, and is now doing splendid work in Manila.

A body of believers observing the teachings of the New Testament except for the use of the name "Salvation Church," thereby placing a barrier between themselves and other New Testament churches, has put away the extra name and are now in full fellowship with those Christians who do all things in the name of Him whose they are and whom they serve. This was brought about largely through the persistent preaching of Higino Mayor. Thus ends the life of one of the several new sects that are springing up around us to the earthly honor and glory of their "founders."

Manila, P. I., April 16, 1914.

TIBET.

A GREAT LETTER BEARING A GREAT MESSAGE.

MRS. A. L. SHELTON.

TACHIENLU, WEST CHINA, March 28, 1914.

DEAR FRIENDS: On the border do we halt again, but the halting is not of our own making. Government treaties and war are difficult to understand. We hear many reports from Batang, and the last one is always a bit worse than the one before it.

Dr. Shelton is chafing at the delay so near, but we may be held until the result of the Simla Conference is made known and the boundary of Tibet is for the present, at least, definitely fixed. It is almost an impossibility to get word of the true state of things. Our first report was that only the dispensary had been looted of every instrument and medicines. Next our rugs and dishes and all small things were taken from the houses and sold on the streets. Then the lumber and brick from the hospital and houses were used in the building of a Chinese yamen.

WOOD VENDERS IN THE PHILIPPINE ISLANDS.

The wood is done up in small packages, carried on the head, and the wood dealers go about selling these packages to those who may desire to buy.

The Siege of Batang.

Yesterday we got a story of the siege of Batang. To understand the military tactics of Eastern warfare is a rather difficult problem. What was done only remains, and how it was done can only be imagined. The city of Batang was surrounded by Tibetans and held for a seven months' siege. Why the garrison of Chinese soldiers did not drive them away, or how they could endure so long without doing something is still a mystery. It would be an easy matter for the three or four roads leading to and from Batang to be held, surrounded as it is by the high mountains; all outlets could be easily controlled, and the besiegers' camp far enough away to be out of range of the Chinese guns, if by chance they had ammunition.

Cut Down Trees.

The people in the city had no salt, no grease of any kind, no wood, nor lights of any sort. Hundreds died, they say, from sheer fright. It seemed to be a kind of bowel trouble, not unlike cholera, from which they suffered; indeed, we heard it was cholera, but could n't quite think it was in that altitude. There were no coffins, and the dead lay anywhere and everywhere, which, of course, aggravated the pestilence. But worse than having our household things taken is the report that they cut down the beautiful English walnut trees that were around our Tibetan house. Indeed, I 'd rather they had taken everything in the house than to have cut the trees. There were three of them, and they shaded us always from the hot sun and made the garden lovely for the children and gave us our nuts for the year. I had n't felt like crying before at the reports, but I did last night when I heard our trees were gone, for they made it seem like home. Perhaps we would have done the same thing had we been there during the siege; they did it for wood, every tree in and near the city. I suppose we could demand payment from the Chinese Government for our loss, but they have a way of saying, "Well, this loss happened in this district, and you shall be taxed to pay it;" and that causes the Tibetans to return it when they were not to blame. We have not decided as yet just what course to take, but really I 'd rather see somebody at home replace the medicine and instruments; the only trouble is, it takes so long to get them, and they are so desperately needed. We brought some from Shanghai, and also instruments, but not anything like what we had.

The Doctor's Heart Touched.

Dr. Shelton sat down this morning and said, "I wish I had two or three hundred dollars to send chaps back home." "What chaps do you mean?" And he explained that he had just had a man in the dispensary who had both hands frozen, and all his fingers had to be taken off, and his home was in Chungking. It would take about $5 to send him home. Well, we will send him home, whether we have the funds or not; but there are many like that in this place. Soldiers with hands and feet frozen, and the army has no further use for them, and they have no way to get to their homes. It is reported that twenty messengers and mail-carriers lost their lives over the passes between here and Batang this winter. This pen and ink is perfectly useless in making you see and do what I wish you might see and do. It is so much nicer to be quiet and peaceful and clean at home.

Here is an outline of the sermon Mr. Bu, the Chinese evangelist, preached in the China Inland Mission Chapel here this morning:

China's Search of 3,000 Years for Truth.

Through many years many emperors and rulers had searched and searched for the thing which would give a heart peace. During one dynasty they would decide that it was riches, but would find that it would not do. The next would decide it was great learning, only to find that a failure. Another would think it might be found in the beautiful, only to fail once more. And the great Confucius himself said that if only once he could hear the great Truth, he would be ready to die happy.

Now the Truth is here, the Savior of men brought it to the world.

If your shoe is worn out, the man who made it fixes it for you. If your watch ceases to run, the man who made it can fix it better than any one else. Then, when your heart goes wrong and is tired, what better can we do than take it to Him who made it and ask him to make it right and give us peace?

ON THE WAY TO DISTANT TIBET.

An Interesting Letter from J. C. Ogden.

[When the following letter was written, J. C. Ogden and H. A. Baker and their families were still 760 miles from Batang, their destination on the Tibetan border. Theirs has been a long journey, and God has wonderfully blessed them on the way. Dr. A. L. Shelton and Dr. Wm. Hardy, together with their families, are at Tachienlu, 500 miles from Batang, waiting for the country to open up so that they can proceed to Batang.

This is the largest group of workers ever sent to Tibet—four families, who, with their children, make thirteen souls. This is the most remote missionary work in the world. The last 760 miles have to be made overland, through the wild mountain passes.]

KIA TING, CHINA, May 17, 1914.

DEAR FRIENDS: We arrived in this place the 8th. This is the end of the river journey for us. We had a fine trip up the Yangtze by steamer to Jehang, and by house-boat on to Kia Ting. We were on the house-boat from March 14th to May 12th. We traveled 44 days, a distance of about 800 miles. We are now 1,800 miles west of Shanghai. We are still 30 stages, or days' travel, from Batang, our destination. We are 12 days east of Tachienlu, or about 300 miles. It is 460 miles from Tachienlu to Batang. It is about 760 miles from here to Batang. The country is quiet. We are all in fine shape; all well. We sent our goods on by raft to Yachow, and we leave to-morrow in Sedan chairs. The Sheltons and Hardys are in Tachienlu. They have hopes, I believe, of going on in the summer to Batang.

The Bakers are well and fine. We all came up on the same house-boat and had such a lovely trip together. They have done excellent work in Chinese, and we believe they are made of the right kind of timber. Mr. Baker did quite a little work along the river distributing tracts. We all used our time studying Chinese and Tibetan.

I can not begin to tell you how happy I am. I feel that I am in my old harness again. I preached both last Sunday and to-day to crowded houses of Chinese, and it is my purpose to use the opportunity before me to talk and teach and preach all along the way from here to Batang.

We think of you all in the office every day and remember you in our prayers. We could not have this privilege but for your ceaseless toil. How we do appreciate what Brother Brooks,* Brother Stauffer, and Brother Thrapp and those they represent have done and are doing to make this possible. With much love,

J. C. OGDEN.

* Mr. Ogden here refers to the Living-link supporters of his family. C. R. Stauffer is pastor of the Norwood (Ohio) Church, supporting Mrs. Ogden. Russell Thrapp is pastor of First Church, Los Angeles, which supports Mr. Ogden's work and builds his home, and G. M. Brooks has organized the churches of Nicholas County, Ky., where Mr. Ogden was raised, to help on his work.

INDIA.

HARDA HAPPENINGS.

H. A. EICHER.

Another school-year has just closed and a few general items may be of interest. The High School continues to prosper and again shows a marked increase over the preceding year. During the last year the average enrollment has shown an increase of 16, and the average attendance an increase of 21. The classes were too much crowded for good work, and the latter part of the year a number were weeded out by a mid-term examination. The fees receipts for the year amounted to $1,735, an increase of $265 over the year before. We can not hope to go much beyond this in our present situation. Although a special equipment of more than $330 was added to the school during the year, yet the total cost to missions was decreased by about $54 from last year, the total cost of the High School to the Mission this year being about $222, or 8 per cent of the whole cost. The government gave a special grant of $220 for equipment besides the regular annual grant-in-aid of about $660.

This last year I instituted Bible examinations in all the classes. The results on the whole were good. Comparatively few failed to get a passing mark, and some really excellent papers were handed in by non-Christians. Even apart from the text some very interesting and pleasing comments were added in the way of teaching. On the other hand, there were some very wonderful things written by a few, indicating an almost absolute ignorance of the subject referred to, but an inventive genius surpassed by no American college student in time of examination. Some fairy tales were woven about the life of Christ after the fashion of the Hindu legends, more wonderful than anything written in the Apocalypse.

A class of 20 has gone up for their university matriculation examination, and we are expecting a rather better per cent of passes this year than usual. One of our own Mission boys has appeared this year—a bright boy, who has stood well toward the head of his class. The results will be made known in June.

The new school-year is opening up with brighter promise. A new high school has been opened up in our district by the Friends' Mission, yet the influence is scarcely felt by us; such is the growth of the desire for education. The only influence felt is that we have had to turn fewer away. The students from a few more distant centers, instead of coming to us this year, went to them on ac-

count of its being nearer or being of that mission.

The primary schools on a whole have made a good record this year in spite of the fact that I could give them only a mere nominal supervision. The new rules of the government in regard to aiding mission schools go into effect this year. I have had to make out detailed statements for each school for the redetermining of the amount of aid to be given, and make new applications to the government. I have been practically assured that we will receive quite a substantial increase this coming year from the government.

Harda.

THE HOSPITAL AND DISPENSARY WORK IN MUNGELI, INDIA.

JOSEPHA FRANKLIN.

The missionaries say that the hospital and dispensary work in Mungeli has been one of the greatest forces in the district to bring people to Christ. Hira Lal, an old and faithful Chattaisgarh Christian, is at the head of this work. Bhikram, a Chattisgarh man who has had a few years in the Bible College, assists him. The number of patients at the dispensary averages about fifty per day. Regular services are held on the veranda for these. There are ten or twelve in-patients. Interest in the Bible lessons is very great. One day a visitor at the hospital asked my sister what was the difference between *Satynam* (religion of the true name) and Christianity. She said that the teacher of the Satynam had only a fragment of the truth, but that the teacher of Christians had the whole truth. The man seemed quite pleased with this reply, and was ready to hear more.

Lepers Baptized.

Mr. Benlehr has the oversight of the Leper Asylum in Mungeli. This work is supported mostly by the *Mission to Lepers in India,* but receives a small grant-in-aid from the English Government. Our missionaries, however, have always had the oversight of the asylum in Mungeli. Mr. Benlehr, when in the station, has a daily service for them. Five of these were baptized on the Sunday when I was there. Most of the congregation went from the church to the river to witness the baptism. I have never seen a more pathetic sight. The fingers and toes of the lepers were gnarled and crooked or entirely broken off, while spots and sores disfigured their skin. Their noses were sunken in at the bridge, and in some cases nearly gone. Their lips were thick, coarse, and swollen. Bandages were tied over ulcers on foot and hands. I have never seen much of lepers, so had to struggle to overcome a sense of physical repulsion in order to come near enough to take part in the services. At the same time I could have wept at the pathos of the scene. Mr. Grainger took the confessions of the lepers, and Mr. Benlehr baptized them. The latter had his own hands swathed with cloth, so as not to touch the lepers or their clothing. One leper was entirely blind and was led into the water by another leper, while a lame man was picked up and carried in by another leper. All gave their responses in such clear tones as to amaze me.

The Mothers are Coming.

Before we left the river a leper who seems to be a leader came to my sister and men, and said to her: "For many days I have had hope that my mother would visit us in our asylum. Will she not bring her sister and come now?" My sister said we would come, and so we went over the next day. As we neared the gate a few lepers saw us and shouted out: "The mothers are coming. Get ready for a meeting." Instantly the lepers began running out from rooms all around the premises. There were about sixty of them. Although no one shouted, "Unclean, unclean!" still the lepers kept apart from us. Our chairs were placed by the keeper, who was not a leper, and we sat down in the

Lepers of India. Helpless. Without God. Hopeless.

shade to have a service for them. The spokesman of the day before managed everything for us and brought a musical instrument to play on. It was only a gourd partly covered with leather and with one string. It was gayly decorated with peacock feathers. I had been told that the lepers loved to sing, so I told him to play and have all sing for us. They chose their own songs. The first one was a Christian hymn, with words running something like this: "Without thee, Lord Jesus, I am very helpless. The burden of sin was upon me, but you took it down. The river (of Death) is very deep, and my boat (the body) is old and worn out. We all plead thee, Lord Jesus, take us to the other side."

Sing Well.

The mournful air with the repetition of "I am helpless without Lord Jesus" at every line seemed to me the saddest thing that I have ever seen or heard. Owing to the training given by Mrs. Rioch and Mr. Grainger, the people generally sing well here. The lepers kept good time and sang with comprehension. One thing I noticed here, not generally seen among Christians—a singer would face another singer singing a line as if he were telling a most joyful piece of news. The second man also sang, but quietly. At the next line, however, the second man would suddenly begin to sing loudly as if he had suddenly taken the story from the lips of the first man and were going on with it to a third man. The first man would then begin singing to a fourth man. The man who had the gourd had also a pair of iron rods, with chains on them. When he fingered the string with one hand he rattled the rods and chains with the other and swayed back and forth before the persons to whom he was singing. Once I noticed with a sickening horror that the white spots preceding ulcers had appeared on his knuckles, and knew that the falling off of the fingers was only a question of time, and his one pitiful form of amusing himself would be gone.

The Communion.

Mr. Benlehr said he is not a man who gives way to sentimental feeling, but when he first came here he could not bear to see the lepers at communion. They had individual cups and balanced them sometimes on a stub of hand or a wrist, or, failing in this, dropped the cups. All of the lepers were Christians and listened fairly well to the talk I gave them. When the service was over, the leader came up and said there was an old man in the asylum too ill to get up, and asked us to go and see him. "For," he said, "I gave him some hope that our mothers would come to see him." We went over and found the oldest Christian in the asylum. He had no fingers or toes, and nothing that could be called *features,* but he told us when he came into the asylum and of the different missionaries who had been in Mungeli since then, and of his own baptism.

Awfulness of Leprosy.

A sight of the lepers makes one realize the force of the expression *moral leper.* One form of the disease is the lack of sensation. Hira Lal told me that rats bite the poor creatures, or they burn their hands without knowing it. Again, the disease attacks the muscles, and the drawing is fearful agony. Burning, itching, and pain and fever torment them night and day. The people here, however, do not have the white man's horror of the disease. Lepers often live in open sin, and children are born in leper asylums. The asylum for Mungeli is for men only, although a few women are temporarily in it. Mr. Benlehr is now building an asylum for women lepers in Pendridi. Although the caring for the lepers is a deed of mercy, it is not a means of spreading Christianity beyond the inmates of the asylums.

Damoh, C. P., India.

VILLAGE WORK IN INDIA.

MARY THOMPSON.

We have again this month been privileged to do some work in the villages farther away. Sarubai is still having trouble with her eyes, and was not able to go with us, but Rukhmani and Sharda did good work. In the first village we expected to meet quite a number of women in the first home we went to, but only a few were there. On inquiring why, we found a number of oxen had been brought there for sale, and both men and women had gone to see them. We had a nice time with the few we met, and afterwards in two other parts we had good gatherings.

Wayside idol—the elephant-headed god.

Holy Water.

In the second village we saw several women in a house near the entrance of the village, and thought we were going to have a nice audience, but we found some one had come there to sell Ganges (River) water. This water is carried for several hundred miles and is supposed to be very efficacious

in sickness. Numbers of people try that, charms, etc., before going for medicine, and often when a doctor is called it is too late for help. The women were so interested in the Ganges water that we could do nothing there, and went on farther, to the home of an acquaintance, but found she was away; so after going through a part of the village we finally came to the quarters of the low-caste people and had a good gathering there.

One woman we saw seemed at death's door when we last saw her, a little over two months ago, but she had been taken to our hospital and was about well again. We talked there until we were tired, and after that went on a little farther, to a pleasant, shady spot near a well, where we let our oxen have a rest while we enjoyed our lunch.

Two Christian Families.

We reached our destination shortly after noon and were glad to get in out of the heat. Had a good visit with the two Christian families, and a rest, and then, in the evening, we visited some of our old friends. Two of them, a deaf and dumb woman and her sister, were especially pleased to see us and show us their children. I had taught their mother years before and lost sight of the girls after their marriage. A number of other women gathered in their house, and one of them wanted to hear about Zacharias. We had an audience in their home and in another place.

Next day we had good audiences in a village close by. One poor old woman said to a man who came up to us as we were just about to leave, "I have heard things that bring tears to my eyes," and she asked us to come again. She had been living for years in another village, and had never heard our message before. She was in a relative's house, and they seemed interested. The third day we made an early start and reached one part of the village we visited just about sunrise. A number of women were seated outside a house when some young people from a lower caste came up, and there was quite a commotion until things got settled down. The young people belong to one of our open-air Bible Schools, and some of them had remembered quite a little of what they had been taught. I questioned them, and the higher caste were surprised to hear how much they had learned.

A Native Christian Teacher.

In another part of the village a woman told us how she had buried her husband and four sons, and how useless her travels to

Mela Day on the Banks of the Gumti River at Lucknow.

This is a very characteristic picture. The temple is a monkey temple. As many as two dozen have been counted there. These are fed and worshiped as sacred. The photograph was taken by W. H. Scott, missionary of the Foreign Society.

A mela is a fair held in connection with a religious festivity. The Gumti is a branch of the Ganges. Lucknow is a city of more than 300,000 population.

some noted pilgrimage places had been, and she listened with interest to the story of the only One who could give rest. We were warmly greeted in another village by the young son of a woman we had taught in Harda. He hurried us to his grandmother's house, where we met several women. We found the boy had run out of school when he saw us coming, and his relatives were not at all displeased with him for doing so. We were glad to hear the way some of the women spoke of a young Christian teacher who is in the Girls' School in this village. She is the only Christian, except for her young sister, in the community, and has a good field for work, but it is a hard place for a young woman to be without Christian companionship. The schools will all close next month for the hot weather vacation, and we will not be able to spend much more time in the villages.

Harda, India.

JAPAN.

KIYO TAKAHASHI.

BERTHA CLAWSON.

Kiyo Takahashi comes from a very humble home in the city of Sendai. Her parents are not able to give her an education, and

she is such an exceptional child in character and ability. Different members of the Mission have kept her in school up to the present time. She is at present my own special charge, and I am desirous of giving some individual, group of individuals, or some Y. P. C. E. Society who desire *to train a worker for Japan* the opportunity of helping this child. It will cost $40 per year, her parents furnishing part of her expenses.

Kiyo Takahashi has been in the school seven terms and is now a third-year high-school girl. Every term she has been our honor student, and has secured the grades sufficiently high to exempt her from tuition. She is large and strong for her age, exceptionally bright and alert mentally, and is a general favorite with teachers and schoolmates. She is an unusually promising girl. She has been a Christian for about two years, and it is her intention to give her life to active evangelistic work either as a Bible woman or a teacher.

JAPAN PREPARING FOR THE INTERNATIONAL SUNDAY-SCHOOL CONVENTION.

MRS. MYRTLE HAGIN.

This past winter Mr. Hagin's time was well taken up with the National Sunday-school Committee work, of which he is chairman. They have been bringing some wonderful things about. You know, perhaps, that the World's Sunday-school Convention, like that held in Zurich last year, is to be held in Japan in 1915, and it takes much planning and preparation. We do not have the ready facilities for entertaining, for places in which to hold meetings, nor for raising money for Christian purposes that are had in America or Europe.

When Mr. H. J. Heinz was here he was treated royally by some of the most leading men of the Orient, partly because he had shown some of them kindnesses when they were traveling through America and partly through the Peace Society, where such men as Count Okuma are greatly interested. At the big reception were Baron Sakatoni, mayor of this city; Baron Shibuzawa, one of the wealthiest and most influential business men in Japan, and who had been shown courtesies in America by Mr. Heinz; also Count Okuma, now premier. It certainly was a lucky day for Christian work in Japan when that commission came. The men I have mentioned are pleased beyond measure that the World's Convention is to be held here, and at a recent meeting of the Patrons' Association, an organization formed for preparations for the convention, these business men thought it best to send two prominent Sunday-school workers to America to attend a big Sunday-school convention held this year in June in Chicago, and gave $1,000 toward the expense of sending the men. They want to get an idea of how a thing of that sort should be handled.

The committee has written ahead to the

United States, asking that these men be shown some samples of Sunday-school work besides what they get out of the convention.

A Sunday-school specialist, Mr. H. E. Coleman, has been selected and has been sent home for some special preparations for his work, Mr. Heinz giving $1,000 toward the specialist's study while at home. Mr. Coleman's mission friends are paying his salary.

I could tell you of many other things that the committee has been doing, but you will probably get most of it in the Annual Report. I think I told you once that the Sunday-school attendance has increased 250 per cent in the last ten years.

"A GOD WHO IS WORTH WHILE."

CORA C. MC CALL.

Yesterday a young woman came to our women's meeting for the first time, and when I inquired about her I heard this remarkable story: At New Year's time Furuta San, one of our Bible women, went to call upon a distant relative whom she had not seen for several years, and, with her usual tact and earnestness, soon turned the conversation to the subject of religion. Her hostess said that she had had very little to do with religion, as she thought the gods of the Japanese were not worth much. Furuta San then told her of the Christian's God, and, beginning with the creation, traced his marvelous works and his dealings with men to the redemption through Christ. The woman listened attentively, and then said, "Well, that is a God who is worth while; I want to know more about him." Furuta San explained to her how she could go to him in prayer, and that he would surely hear, then left her, praying that God would bless the heart about to be opened to him.

Found Help.

Several weeks later she called again, and the woman said: "Tell me more about your God; for I believe in him, and he has done something wonderful for me. After you left me I determined that I would worship him and ask him to help me. Several years ago I learned to smoke, and got so I had to smoke almost constantly. I wanted to stop, but could not, and the medicines supposed to cure the habit had no effect. When you told me about your God I believed that he could help me, so I purified myself as the worshipers at the temples do, and worshiped him with all my heart and asked him to help me; then I put away my pipe and tobacco, and have not touched them since."

Two Examples.

Among our Christians two examples of special faithfulness have recently been brought before us. One is that of Noto San, the old man at Tsuchizaki, four miles from Akita. He was led to Christ under the

Miss Rioch and Kindergarten Graduates.

preaching of Mr. Garst many years ago, and has through all these years stood firm and prayed for help to carry on the little church. At the twenty-fifth anniversary of the church he said that during the twenty-five years there had been some help from the missionaries and sometimes the church had had a regular preacher, but there had never been a Sunday or Wednesday evening, excepting when he was ill, that he had not opened and lighted the little chapel, and, if no preacher was present, himself read the Bible and prayed, though very often he was alone. His faithfulness has been rewarded by the coming in during the last three years of a band of young men led by an especially earnest man, who has built up a thriving little self-supporting church and Sunday-school, of which he is the volunteer preacher.

God Has Not Failed.

The Suguwara family have been called to go through deep waters, but God has not failed them, and they have not failed him; indeed, they are a constant inspiration to us all. They have been a truly Christian family for years; their lives have been consistent and their faith pure, and the children are beautifully trained, though both father and mother have had hard work in order to support the large family. The mother has been employed for nine years in the home of the single ladies, formerly the Stevens family, and has dignified her position by her cheerfulness and sweet, helpful spirit. Last fall the father was in poor health for some time, and on the day that the last child was born he took to his bed and the doctors said there was no hope for him. He rallied a few weeks ago, but we fear now that he has not long to live. Without his salary and with the added expense of his illness the burden on the mother has been a terrible one, but her courage has not failed and she is reluctant to accept the help that we know she must receive from us. The baby did not thrive for several weeks, and one morning the mother came to Miss Armbruster and said with a choke in her quiet voice, "Sensei, my baby is dead." Miss Armbruster gently encouraged her to tell about the little one's death, and she told this pitiful story: "I decided last week that the baby would only live about ten days, as it was failing fast. This morning I woke very early and heard it moaning, so I asked God please to take it soon and not let it suffer. Only one thing troubled me—it was too little to know the way to God, and I was afraid it would not be saved, so I took it in my arms and explained it as well as I could, and I believe it has gone to God." Miss Armbruster assured her that since the baby was too young to sin, its soul would return to God as pure at it came, and that it had been spared much sorrow and suffering by going now. "Yes," she said, "when I told my husband, he said it was better for it to go, 'for, since I can not work we shall be poorer than ever, and could not do as much for it as for the other children, and the baby might grow up to be a bad man, and then it could not go to God as we know it has now.'" The mother goes about her work with her usual cheerful manner, and the father on his bed in the poor little home is praising God and praying for strength to bear his pain.

Akita, Japan.

THE OSAKA KINDERGARTENS.

MRS. M. B. MADDEN.

1. The Osaka city records show that the little kindergarten begun in the Madden home a year ago—and within the year grown into its own building—is the *first Christian* kindergarten in Osaka—a city nearly as big as Chicago. This kindergarten is now in Mrs. Erskine's care. It is near the great Termo Temple. Being the first Christian kindergarten, it has many visitors; and the teachers feel theirs is a great responsibility and privilege.

2. Our second kindergarten, near the big factories, meets in a shop and has no playground at all. It can not be registered by the government, but the teachers here are putting Christian songs and Christian morals into the hearts of these little ones also. There are fifty children, and almost daily others are refused for lack of room. Our first mothers' meeting at kindergarten No. 2 was attended by forty mothers, a few grandmothers, and big sisters. These mothers, whose lives are so devoid of sunshine and rest, greatly appreciate our efforts for their children. Some of them thanked the teachers with tears after hearing the children's songs.

3. Kindergarten No. 2 began in March. Some of the children were so afraid of the foreign woman (missionary) they cried. All were more or less timid. In April the missionary was too ill to go to the kindergarten. In May, the first day she could attend, she was sitting in a chair at recess, sewing. She was surprised that the children came close up—some feeling her dress, some interested in the work, and two little ones, a boy and a girl, began to "smooth" her hair. She said, "Is teacher's hair like mother's?" The little girl laughed. The boy said, "No, not like mother's; like grandma's—it is white" (gray). "Yes," she said, "it is white be-

cause I too am old." Then they laughed, to think the teacher was "granny," too, to them. But *she* thought of the change since that first week when they were all afraid of her because she is so big, compared to their mothers.

4. In April, Matsumoto San, returning from a village Sunday-school, brought some violets, dandelions, and wild alfalfa(?) for these little children to enjoy. What was her surprise and ours to discover that *not one* of *these fifty children knew those flowers!* One boy ventured a guess that the dandelion *perhaps* was a chrysanthemum! It was their first sight of these children's favorites.

When the teacher of kindergarten No. 2 went to invite the mothers to their meeting she discovered a few things. The mothers who work in the factories or whose husbands work there gave her a hearty welcome, thanked her for helping their children, and promised to come. These homes were usually two-room affairs, 6 x 6 and 6 x 12, and no yards at all. The mothers who keep little shops merely said: "Oh, you're a kindergarten teacher! What is it

STUDENTS IN THE MARGARET K. LONG GIRLS' SCHOOL, TOKYO, JAPAN.

This is the High School class graduated from this great institution for the year 1914. Beginning at the right is Miss June Kawai. She is the daughter of one of our early Christians in Japan. The next is Miss Sakao Nikaido, who is the daughter of one of our Japanese pastors. And the next is Miss Momoyo Takahashi, who was for some time a day pupil. And the fourth is Miss Sumi Miyazaki, who is the daughter of one of our former pastors in Japan. We are all naturally very proud of this splendid group ready for Christian service. It is the opinion of a large number that these young women are worth converting and worth educating. And the missionaries in Japan feel that they will be very useful in spreading abroad a knowledge of the Word of the Lord.

—meeting? We're very busy—so—so—sayonara—" Their homes (?) were more *roomy* than the factory people's, but their hearts were smaller—but she understands now why neither the factory children nor the shopkeepers' children had ever seen a violet or a dandelion.

Kindergarten No. 1 graduated its first class in April. The decorations were beautiful, the children beautifully dressed. One little girl received a prize for being present each day of the whole school year, at kindergarten and at Sunday-school. It was a lovely class of a dozen, who have now become first-graders in the big Normal School Annex across the road. Their places were promptly filled by others, who had been waiting to enter. The mothers' meeting in connection with this kindergarten is a joy, for *these* mothers are nearly all educated, refined, capable women, whose children lack no good thing materially, and Christ is entering these homes also.

Osaka, Japan.

Items of Interest.

We are told that the American girls' candy bill is $134,000,000 annually.

Volunteer students have gone out as missionaries to twenty countries, 1,739 having gone to China and 1,133 to Japan out of the total of 5,882.

The statement is made by C. K. Lippard, that in all of Japan there are more than 10,000 people to every Christian worker, including every Sunday-school teacher.

Friends of China view with alarm the helplessness of the new government to control brigandage, which is said to be worse throughout the country than it was under Manchu rule.

The Fifth Avenue Presbyterian Church of New York City gave to all causes last year $584,314. Of this amount nearly $36,000 was given for Home Missions and nearly $70,000 for Foreign Missions. The membership of the church numbers 2,436.

In America there are said to be two persons outside the church for every member in the church. In heathen lands there are 35,000 times as many who are not Christians as are Christians. The Christian churches of America are responsible for six hundred millions.

Statistics show that one out of every 800 church members in America goes as a foreign missionary. If every congregation would send one missionary the number would be greatly increased. The average membership of all the churches in America is far less than 800.

In Japan, according to Government statistics, there are 180,129 Buddhist priests and nuns. There are also 14,527 Shinto priests. Last year in a single day a Buddhist priest is reported to have consecrated more than 8,000 persons. The women begged for water in which the priests bathed that they might use it in purifying their homes and preventing sickness there.

BOOK NOTICES.

"Missionary Programs and Incidents" is a most helpful Sunday-school volume just from the press. It has in it 52 fifteen-minute missionary programs for the Sunday-school and 52 five-minute missionary incidents. This covers every Sunday in the year. We know of nothing so helpful as this book for superintendents and missionary secretaries. It is a wonderful handbook of ready material for practical use. It sells for 50 cents, and the Foreign Society can furnish it.

The Chinese Recorder is published monthly at Shanghai, 18 Peking Road, under the control and management of the Interdenominational Editorial Board. It thus represents the entire missionary body in China in a unique way. The contributed articles, correspondence, and editorials help the reader to be in vital

touch with all mission problems and movements in the empire. The missionary news department widens the horizon and keeps the readers abreast of the latest developments. Special topics are treated from time to time. The price is $2 per year.

"BEFORE THE THRONE," by George Darsie. Standard Publishing Co. 75 cents.

This is a new work on prayer. Its text is, "Lord, teach us to pray." The gifted author has learned the secret of prayer and sets forth the teaching of the Scriptures on the subject. He describes effective prayer and enumerates the benefits of prayer. He shows us Christ at prayer and a praying church. He insists that prayer must be offered in the name of Christ if it is to be heard and answered. "Before the Throne" compares favorably with G. Campbell Morgan's great work on the same subject. In writing this book Mr. Darsie has conferred a benefit upon the brotherhood and upon the whole Christian world. He will do the cause of Christ good service by continuing to write on devotional topics.

A WEST-POINTER IN THE LAND OF THE MIKADO.

WM. J. WRIGHT.

Here is a book of interwoven love-stories; and since love is the greatest factor in human life, the book is necessarily replete with matters of human interest.

Love-story No. 1. Mrs. Laura DeLany Garst, the author, did not mean to tell; but since "Love is woman's whole existence," this tale "slipped out" just as did the shrill whistle from the boy in Sunday-school. This is the story of the undying affection of the wife for her husband, and is all the better because it is read wholly between the lines. In the countless homely, every-day affairs which none but a loving wife could remember or make worth telling; in her portrayal of the man—his innate goodness, his knowledge and wisdom, and in his "labors above measure"—in all these the author unwittingly tells the story of her own love for him whom she has "lost awhile." It is a soulful story.

Love-story No. 2 is that of the hero, the West-Pointer, Charles E. Garst, for his family. It is not the aim of Mrs. Garst to make this an outstanding feature of her book; but incident, anecdote, conduct, and letters all reveal the strong man being perfected and hallowed by the love of wife and children. A wholesome story, that.

Love-story No. 3 is that of Charles E. Garst for God. Devotion to God was as native to his soul as air and light to his body. And yet his soul, like all great souls, yearned for God as David longed for the water of his native well. How trustful, childlike, resigned was he to what God sent—trustful as the bride who resigns all to her husband! And because his love for God was with all the power of his manhood, there followed this necessary corollary:

Love-story No. 4, the love of "thy neighbor as thyself." The neighbor in this story is the people of Japan. If Dan Crawford's love has enabled him to "think black," that of a missionary pioneer of the Disciples of Christ to Japan, Charles E. Garst, enabled him to think yellow— think in the idiom of Nippon. His passion, his prayer to God for Japan, was that her people might be saved. And how toward that all-worthy end he wrought, seeking to answer his own prayers as "guide, philosopher, and friend," as teacher, translator, writer, evangelist, pastor; in cold and heat, illness, weakness and fatigue, until, like a greater Shepherd, he laid down his life for the sheep, is the *great* story of the interwoven four—interesting at times to the point of fascination, and of human interest on nearly every page.

These love-stories will awaken and ennoble your own love and multiply your labors. Therefore buy and read the book. "A West-Pointer in the Land of the Mikado," Laura DeLany Garst. From the press of Fleming H. Revell, Chicago; $1.25 net.

Franklin, Ind.